

# The IMPROVEMENT ERA



1836—One Hun-  
dred Years of Temple  
Service—1936

IN THIS ISSUE—

PRES. HEBER J. GRANT  
GEORGE F. RICHARDS  
JOSEPH FIELDING SMITH  
MELVIN J. BALLARD  
JOHN A. WIDTSON  
LOUISE Y. ROBISON  
RUTH MAY FOX  
J. M. SJODAHL  
A. F. BENNETT  
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APRIL, 1936

Volume 39 Number 4  
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"The Glory of God is Intelligence"

COMING  
IN MAY



President David O. McKay

A TRIBUTE TO MOTHERS BY PRESIDENT DAVID O. MCKAY—AN APPRECIATION OF MOTHERHOOD BY ONE OF THE FIRST PRESIDENCIES.

BEGINNING THE "STORY OF OUR HYMNS" BY GEORGE D. PYPER, THE FIRST OF THE SERIES, FOR THE MOTHER'S DAY MONTH, WILL BE THE STORY OF ELIZA R. SNOW'S "O MY FATHER."

"IN AND OUT OF BOOKS," BY DR. N. A. PEDERSEN, DEAN OF THE SCHOOL OF ARTS AND SCIENCES, AND PROFESSOR OF ENGLISH AT UTAH STATE AGRICULTURAL COLLEGE. A DELIGHTFUL JOURNEY INTO THE REALM OF FINE LITERATURE WITH GOOD BOOKS AS TRAVELING COMPANIONS.

A DISCUSSION OF THE SIGNIFICANCE OF MOTHERHOOD FROM THE LATTER-DAY SAINT POINT OF VIEW BY ANNIE WELLS CANNON OF THE GENERAL BOARD OF THE NATIONAL WOMAN'S RELIEF SOCIETY.

"EXPLORING THE STRATOSPHERE WITH CAPTAIN ORVIL A. ANDERSON," BY WILBURN C. WEST. THIS IS THE STORY OF THE UTAH BOY WHO TOOK THE WORLD'S LARGEST BALLOON UP TO A NEW ALTITUDE RECORD—TO THE "CEILING OF THE SKY."

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A MAGAZINE FOR EVERY  
MEMBER OF THE FAMILY

# The IMPROVEMENT ERA

APRIL, 1936  
VOLUME 39 NUMBER 4

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.



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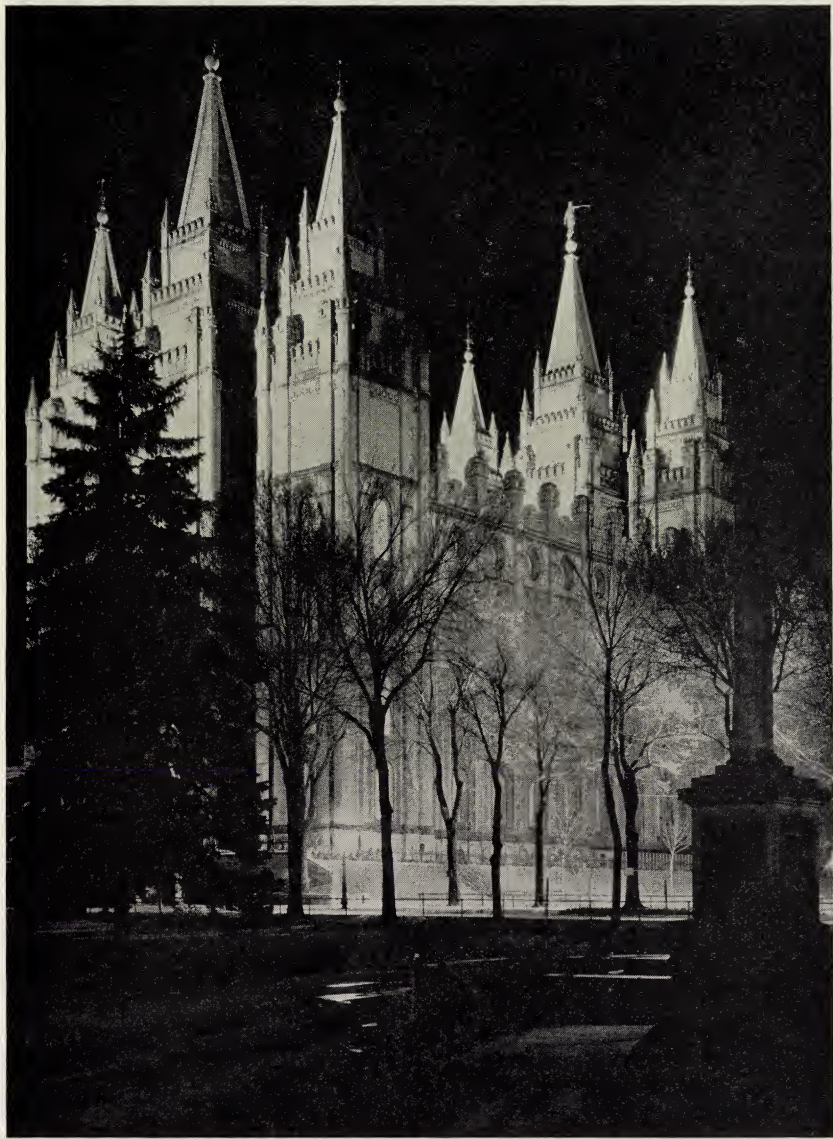
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WEST view of the Kirtland Temple. Because of their testimonies of the restored Gospel, and in spite of persecutions and privations, a small but truth-inspired religious community heeded the command of the Lord and built a house holy to His name in Kirtland, Lake County, Ohio.

In commenting on this historic structure in connection with its "Historic American Buildings Survey," The Architectural Forum issue of March, 1936, published by Time Inc., says in part: "The workmanship, moldings, carving, etc., show unusual skill in execution. Many motives are used in the various parts, varying in outline, contour and design, but blended harmoniously. . . . It is not probable that all of the workmen engaged on the building were skilled artisans and yet the result is so harmonious as to raise the question if they may not have been inspired as were the builders of the cathedrals of old."



THE SALT LAKE TEMPLE AT NIGHT

THE HOUSE OF THE LORD IN THE TOPS OF THE WESTERN MOUNTAINS, BUILT TO THE GLORY OF GOD AND THE SALVATION OF MAN. THIS MONUMENT TO THE CAUSE OF TRUTH AND THE ETERNAL PERMANENCE OF ALL GOOD THINGS STANDS WITNESS WITHIN THE SHADOW OF THE EVERLASTING HILLS, AT THE CROSSROADS OF THE WEST.

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# THOUGHTS in a SACRED PLACE

FATHER, God of every land,  
Bless Thou each rough, toiling hand  
That to build this Sacred Place  
Thought no labor mean or base.

Bless the overflowing heart  
That bestowed a generous part  
Of his meagre, scanty share  
To build this hallowed House of Prayer.

Bless this building; may it grow  
More sacred as the seasons flow;  
May feet that on its floors have trod  
Go treading quiet paths to God.

Bless the strains of reverent praise  
That in this House we meekly raise;  
May the organ's solemn roll  
Ennoble and exalt the soul.

May the simple Truth be dear  
To every heart that worships here;  
May Thy true faith all nations span  
Through love of God and love of man.

Remain Thou ever near the side  
Of those who, called upon to guide  
Thy children in the path of right,  
Need, most of all, Thy holy light.

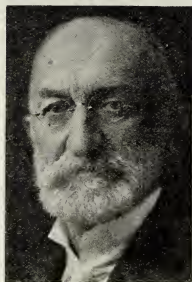
Bless the wicked and the proud,  
May their hearts be touched and bowed;  
Within these precincts may they find  
Harmonious union with Thy mind.

Father, God of every land,  
May we, Thy children, understand,  
By Thy heart-awakening grace,  
Thy purpose in this Holy Place.

By LESLIE DERBYSHIRE







PRESIDENT HEBER J. GRANT

# BEGINNING LIFE TOGETHER

By PRESIDENT HEBER J. GRANT

*"Example sheds a genial ray  
Of light, which men are apt to borrow;  
So first improve yourself today,  
And then improve your friends tomorrow."*

THIS VERSE from a hymn, which President Grant often quotes, expresses briefly the attitude of mind which has been responsible for his long and vigorous leadership in Zion; and in speaking of temple service and temple marriage, President Grant does so as one who has established an example worthy to be patterned after by all Latter-day Saints, young and old. As a leader he believes in saying, "Come" rather than "Go." For many years, when he has been in Salt Lake, he has made a point of going to the temple at least one night a week—sometimes many more. When he married as a young man, he traveled far to a house of the Lord to begin life with his bride in an eternal partnership. President Grant, Editor of "The Improvement Era," here offers wise counsel gleaned from the rich experience of his own life, directed to all who contemplate "Beginning Life Together."

I SHALL always be grateful, to the day of my death, that I did not listen to some of my friends when, as a young man not quite twenty-one years of age, I took the trouble to travel all the way from Utah County to St. George to be married in the St. George Temple. That was before the railroad went south of Utah County, and we had to travel the rest of the way by team. It was a long and difficult trip in those times, over unimproved and uncertain roads, and the journey each way required several days.

Many advised me not to make the effort—not to go all the way down to St. George to be married. They reasoned that I could have the president of the stake or my bishop marry me, and then when the Salt Lake Temple was completed, I could go there with my wife and children and be sealed to her and have our children sealed to us for eternity.

Why did I not listen to them? Because I wanted to be married for time and eternity—because I wanted to start life right. Later I had cause to rejoice greatly because of my determination to be married in the temple at that time rather than to

have waited until some later and seemingly more convenient time.

Some years ago the General Board members of the Young Women's Mutual Improvement Association were traveling throughout the stakes of Zion speaking on the subject of marriage. They urged the young people to start their lives together in the right way by being married right, in the temples of the Lord.

I was out in one of the stakes attending a conference, and one of my daughters, who was the representative of the Young Women's General Board at the conference, said: "I am very grateful to the Lord that I was properly born, born under the covenant, born of parents that had been properly married and sealed in the temple of the Lord."

Tears came into my eyes, because her mother died before the Salt Lake Temple was completed, and I was grateful that I had not listened to the remarks of my friends who had tried to persuade me not to go to the St. George Temple to be married. I was very grateful for the inspiration and determination I had to start life right.

Why did it come to me? It came to me because my mother believed in the Gospel, believed in the ordinances of the temple, taught me the value of them, gave me a desire to get all of the benefits of starting life right and of doing things according to the teachings of the Gospel.

I believe that no worthy young Latter-day Saint man or woman should spare any reasonable effort to come to a house of the Lord to begin life together. The marriage vows taken in these hallowed places and the sacred covenants entered into for time and all eternity are proof against many of the temptations of life that tend to break homes and destroy happiness.

We know that on an average the percentage of divorces among those who are married in the temple is less, because the sacredness of the covenant causes us to overlook little weaknesses in each other and put up with shortcomings, and because the everlasting covenant is a constant reminder of virtue and chastity and godliness.

It has not been at all times and in all places that the Lord has seen fit to bless men and women with



COUNCIL ROOM OF THE FIRST PRESIDENCY AND THE TWELVE APOSTLES, SALT LAKE TEMPLE  
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temples sacred to Him in which they could begin life together under the everlasting covenant. During many centuries of recorded time, no sanctified temples were available. In most lands this is true even today after a century of temple building. But the fact that many have not been and are not now privileged to enter the marriage covenant for time and eternity in a temple of the Lord will by no means serve as an acceptable excuse for those who could have done so, but who, for some

cause or other, have neglected their opportunities.

The blessings and promises that come from beginning life together, for time and eternity, in a temple of the Lord, cannot be obtained in any other way and worthy young Latter-day Saint men and women who so begin life together find that their eternal partnership under the everlasting covenant becomes the foundation upon which are built peace, happiness, virtue, love, and all of the other eternal verities of life, here and hereafter.

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# ALL MAY BE SAVED

By GEORGE F. RICHARDS

*Of the Council of the Twelve  
President of the Salt Lake Temple*

BRIGHAM YOUNG MON-  
UMENT AND SALT  
LAKE TEMPLE SPIRES,  
SILHOUETTED AGAINST  
THE NIGHT SKY.

LATTER-DAY SAINT temples are built by command of the Lord. They are not intended to be used as auditoriums in which to hold public meetings or to lecture to large audiences, as strangers to the fact might suppose, but for the performance of special sacred ordinances.

In a revelation given to the Prophet Joseph Smith at Nauvoo, Illinois, January 19, 1841, the Lord indicated some of the purposes for building temples to His name. Recorded in the *Doctrine and Covenants* 124:38-41, we read as follows:

"For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was. Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and your oracles in your most holy places wherein you receive conversations, and your statutes, and judgments for the beginning of the revelations and foundation

of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

"And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people; for I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things which pertain to the fullness of times."

The Church has completed and dedicated nine temples in order as follows:

Kirtland Temple, March 27, 1836.

Nauvoo Temple, May 1, 1846.

St. George Temple, April 6, 1877.

Logan Temple, May 17, 1884.

Manti Temple, May 21, 1888.

Salt Lake Temple, April 6, 1893.

Hawaiian Temple, Nov. 27, 1919.

Alberta Temple, August 26, 1923.

Arizona Temple, October 23, 1927.

All except the first two of these temples are in use at the present time. They are regarded by the Latter-day Saints as the most sacred and holy places on earth.

Not all members of the Church are admitted to the temples. Those who are worthy are admitted by

recommendations from their presiding officers who certify to their worthiness. Many thousands of members of the Church go to these temples during the year, their recommendations expiring at the end of the year, some going to receive their own blessings, and others to do work for the dead. A person must have received his own blessings before he can act for the dead. The dead who in life attained eight years of age or more and died without baptism are entitled to receive by proxy both baptism and endowments. It requires from three to four hours for a company to be taken through the temple for endowments, each one in the company representing one dead person, men representing men, and women representing women. Children born previous to the time of the sealing of their parents as husband and wife are sealed to their parents.

A great many attendants, recorders, and other workers are required to carry on this important work. Hundreds of faithful men and women of the Church give their services, as missionary work, without monetary consideration, and while their work from day to day has a sameness, they, as a rule, are untiring and happy in it. Temple work is destined to continue as long as there are souls to be saved.

There is no work of more importance in which men and women may engage than temple work, either to themselves or for others. The Prophet Joseph Smith has left on record a saying which verifies this statement, as follows:

"The greatest responsibility in this world that God has laid upon us is to seek after our dead."

We read in the *Doctrine and Covenants*, Section 128, verse 18, as follows:

"It is sufficient to know in this case that the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children upon some subject or other, and behold what is that subject? It is the baptism for the dead; for we without them cannot



be made perfect, neither can they without us be made perfect."

ON THE 3rd of April, 1836, a veritable Pentecost was had in the Kirtland Temple. It was on that occasion that Elijah the Prophet appeared to Joseph Smith and Oliver Cowdery and conferred the keys of the turning of the hearts of the fathers to their children, and the hearts of the children to their fathers, saying: "Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at your doors." From that time, the spirit of Elijah moved upon the hearts and minds of men and women throughout the world, causing them to seek after their dead ancestors by genealogical research and to make family histories. Genealogical libraries sprang up in large numbers in this and other countries. The Latter-day Saints have access to these libraries in their genealogical search for their kindred dead.

The Church has established a genealogical library in Salt Lake City where thousands of volumes of genealogical histories are made accessible to the Saints. Genealogical research work and temple work go hand in hand, and since certain genealogical data concerning the dead by which they may be identified are necessary before temple work can be done for them, it follows that the genealogical work is on a par in importance with the temple



GEORGE F. RICHARDS

IN THIS article Elder George F. Richards, a member of the Council of the Twelve, and President of the Salt Lake Temple, scans briefly the accomplishments of the first one hundred years of temple work in this dispensation. Herein the author invites particular attention to the significant truth that "All May Be Saved," both the living and the dead, by temple ordinance work. Scriptural citations, both ancient and modern, are called in review to clarify the purposes for which temples are to be built and used and the obligations of all men in the fulfillment of those purposes. "It should be remembered by all members of the Church, that the responsibility of doing genealogical and temple work for the dead devolves upon the living relatives of the deceased, and that responsibility is very great."

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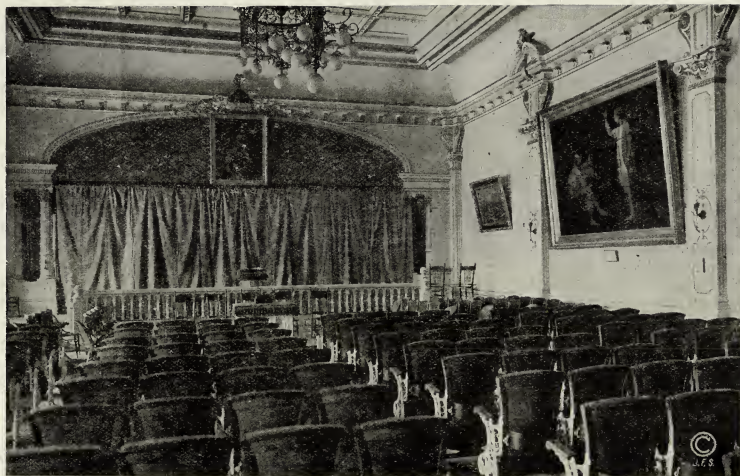


work, and in both is seen the spirit of Elijah.

The Gospel of Jesus Christ is the prescribed law by which all men are to be judged and by it to be condemned or justified according to merit. Justice demands, therefore, that all men shall have the privilege of learning and of receiving or rejecting the Gospel and its ordinances. God has graciously made provision through the Gospel that such shall be the case. We read in *Romans* 5:13: "For until the law, sin was in the world; but sin is not imputed when there is no law." And in *II Nephi* 9:25, we read as follows: "Wherefore, he has given a law; and where there is no law given there is no punishment; and where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him."

Those who have died without having heard the Gospel taught will have it taught to them in the spirit world. The ordinances necessary to their salvation will be administered to them vicariously in the temples of the Lord, which are built for that purpose. This temple work for the dead is carried on at a tremendous cost to the Church and to its members both in money and effort.

The Gospel to be preached in the spirit world and its ordinances to be administered for the dead here



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in the flesh are not new doctrines to readers of the scriptures. We read in *1 Peter* 3:18-19: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the Spirits in prison." Also *1 Peter* 4:6, "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Dummelow's Commentary on the Bible, page 1046, commenting on *1 Peter* 3:18-20 says: "The whole passage clearly means that Christ as a Spirit, preached to certain spirits who had been disobedient to the end of their earthly life. This preaching took place between his death and resurrection, and its purpose was that by hearing the Gospel these men might have an opportunity of repentance."

IT IS EVIDENT from the scriptures that the administration of Gospel ordinances for the dead by proxy was understood and practiced in the Primitive Church as will be seen by referring to *1 Corinthians* 15:29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

Jesus said, *John* 3:5, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." Baptism by water

and by the spirit are here made, by the Savior, a condition necessary to man's salvation. So also are all the ordinances of the Gospel administered in the temples of the Lord. One might ask: how about the millions of men and women who have died never having known of the Gospel? The answer is simple: the Gospel is to be preached to them in the spirit, and the ordinances are to be administered unto them by their relatives or others here on earth by proxy in the temples of the Lord. These ordinances when administered for the dead become effective for their salvation only after they have accepted the Gospel in the spirit.

This applies to that class of spirits who did not have an opportunity of receiving the Gospel while in life and whose lives merit salvation and celestial glory. With spirits of men like the Antediluvians who lived in the days of Noah, and rejected his message of the Gospel, and who gave themselves unto wickedness, it is different. Should they receive the testimony of Jesus in the spirit, they may attain only unto the Terrestrial kingdom and glory. This principle is explained in the *Doctrine and Covenants* 76:71-74, which reads as follows:

"And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament. Behold, these are they who

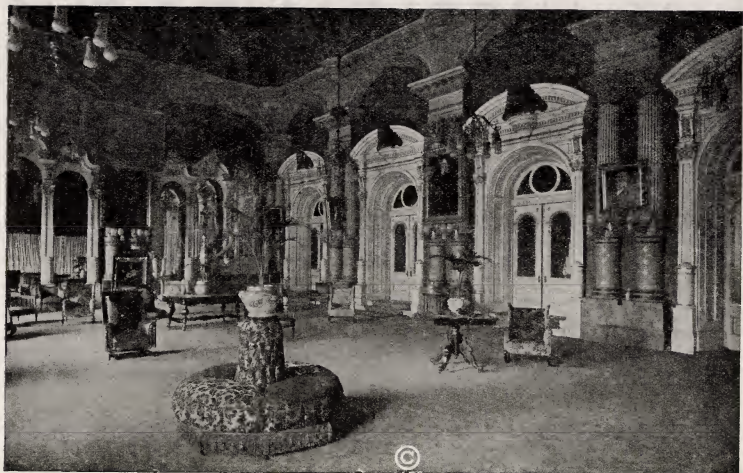
died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh; who received not the testimony of Jesus in the flesh, but afterward received it."

The people of Noah's time of whom we have been speaking, because of their wickedness and their rejection of the Gospel, suffered death by a flood, and a spiritual imprisonment for centuries, and are finally denied place in the Celestial kingdom, even though they receive the testimony of Jesus while in the spirit.

Following is a statement of the Gospel ordinances administered in the temples of the Church down to December 31, 1935, including the work done in the Endowment House in earlier days.

Baptism:	
For the living .....	37,062
For the dead .....	9,740,433
Endowments:	
For the living .....	275,362
For the dead .....	7,104,659
Ordinations:	
Of the living .....	3,437
Of the dead .....	3,021,797
Couples sealed:	
Living .....	136,514
Dead .....	1,305,612
Children sealed to parents:	
Living .....	116,272
Dead .....	2,156,648
Children adopted to foster parents:	
Living .....	2,338
Dead .....	13,923
Sundry other ordinances:	
Living .....	14,777
Dead .....	6,208
Total .....	23,935,044





EAST VIEW CELESTIAL ROOM, SALT LAKE TEMPLE  
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A very small percentage of the living baptisms and ordinations in the Church are performed in the temples.

Only men receive ordination to the Priesthood, and all men receiving endowments, must first be ordained to the Melchizedek Priesthood whether for the living or the dead.

To maintain these seven temples in the carrying on of the work, such as reported above, costs the Church from one hundred seventy-five to two hundred thousand dollars each year.

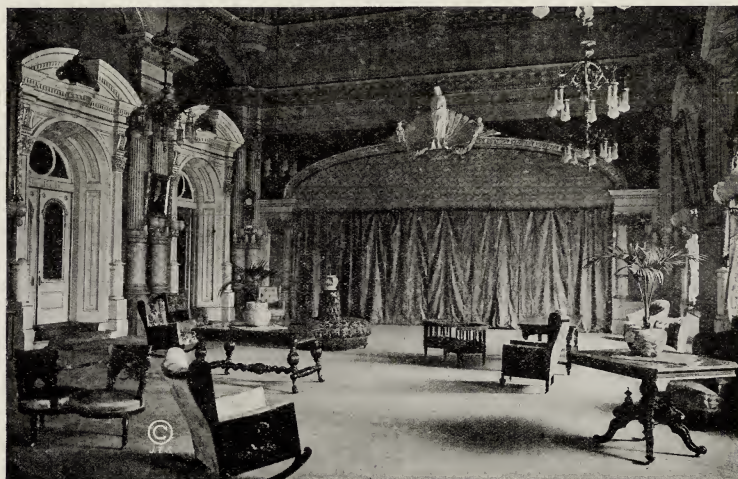
The cost to members in time and money in their genealogical research and temple work is inestimable.

THE GROWTH of the work in the temples has been much more rapid of recent years than formerly. For many years after the Salt Lake Temple was dedicated, but one session of endowments was held each day, and but three days each week. At present six sessions are

held each day on five days of each week. There has been a corresponding increase in numbers of other ordinances performed. The other temples have made a similar growth in sessions held and ordinances performed.

The Genealogical Society of Utah has done much, and perhaps the major part, in the stimulation of the work among the people both in gen-

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ealogical research and temple work.

The increased patronage of the people has made it necessary from time to time to increase the capacity of the temples by new construction work, modification of the old, or change of arrangements. Much of this kind of work involving a large expenditure of Church funds has been accomplished during the past year.

It should be to all Latter-day Saints clear that the responsibility of doing genealogical and temple work

for the dead devolves upon their descendants, the living relatives, and that the responsibility is very great.

It should be remembered that the greater the responsibility, the greater the satisfaction and blessing accruing therefrom when faithfully discharged; and a correspondingly great condemnation will follow its neglect.

We may be justly proud, and exceedingly grateful for what has been accomplished by the Church and its faithful members during the first century of temple work.



# THE MISSION OF THE KIRTLAND TEMPLE

By JOSEPH FIELDING SMITH

*Of the Council of the Twelve  
Church Historian and President of the Genealogical Society of Utah*

A VITAL principle of the Gospel is the building of temples and the performance of ordinances therein pertaining to the salvation and exaltation of both the living and the dead. A temple is not a house designed for public worship, like a cathedral, chapel, meeting-house, or synagogue; neither do the congregations of the people assemble in temples to receive general instruction. A temple is a holy sanctuary built to the name of the Lord.

The Latin *Templum* and the Hebrew *Beth El* have virtually the same meaning—*The House of the Lord*. When Jacob was fleeing from his enraged brother, he tarried at a certain place called Luz. Here he took some stones for a pillow and lay down to sleep. In the night the Almighty appeared to him and renewed upon him the promises made to Abraham. So greatly was Jacob impressed that when he arose he set up the stones as a monument and called the place Beth El, because said he, "The Lord is in this place, and this is the gate to heaven." So he called the place The House of God.

When the first temples were built we do not know because of the limitations of history. Sacred sanctuaries may have been built by the inspired patriarchs before the flood. Whether this be true or not, this we know, that the principles and ordinances of the Gospel were the same then as now; and all men who seek eternal life are required to receive the same covenants and obligations. The Lord has revealed that, under conditions of poverty and at times when a sacred sanctuary to His name cannot be had, He will reveal His purposes in the wilderness, a selected grove, or on the mountain top. The Lord made the top of the Mount Simeon a sanctuary and there appeared to Enoch who saw Him face to face. From this holy mountain Enoch saw the world for the space of many generations. It was upon the top of a high mountain that Moses talked with the Lord face to face. The Lord made of

"LIKE THE TEMPLE OF HEROD AND THOSE WHICH SUCCEEDED THAT GRAND STRUCTURE IN JERUSALEM, THE KIRTLAND TEMPLE WAS POLLUTED AND CEASED TO BE A SANCTUARY TO THE NAME OF THE LORD. BUT THOUGH ITS DAY AS A HOLY HOUSE OF GOD WAS SHORT, YET THAT DAY WAS GLORIOUS WHILE IT LASTED, FOR IN IT THE SAVIOR APPEARED AND THE KEYS OF DISPENSATIONS WERE REVEALED IN PREPARATION FOR THE COMPLETE SALVATION OF ALL WHO WILL RECEIVE THE TRUTH."—THE AUTHOR.



JOSEPH FIELDING SMITH

THE MISSION of the Kirtland Temple and the position of the Church of Jesus Christ of Latter-day Saints with respect to the several disaffected groups that broke away during the earlier history of the Restoration and thereby forfeited their authority and Priesthood, have long been matters of special interest to Elder Joseph Fielding Smith as a member of the Council of the Twelve, as Church Historian, and as a genealogist and vigorous champion of temple work. On these and related subjects the author has written and published many books and pamphlets including "The Origin of the Reorganized Church and Question of Succession," "Elijah the Prophet and His Mission," "Reorganized Church vs. Salvation for the Dead," "Salvation Universal," "Blood Atonement," "The Smiths of Topsfield," "The Way to Perfection," and others. His "Essentials of Church History" after selling out several editions, continues to be one of the most widely used brief reference works in the Church. In this brief article Joseph Fielding Smith brings to "Era" readers the benefit of his persistent historical and doctrinal research and the fervor of his unshakable convictions and lovable testimony of the Gospel cause.

Sinai a temple and there gave to Moses the Gospel and the Law.

The brother of Jared talked with Jesus upon the mountain top, and there received a revelation greater than any other man had received before that day. Jesus took Peter, James, and John upon the mountain where they were visited by Moses and Elias who gave them the keys of the kingdom. In this vision they also saw the earth as it will be transfigured after it is cleansed from all iniquity.

If the temple in Jerusalem had not been polluted and defiled by wicked priests then Christ would have taken Peter, James, and John there to give them the wonderful manifestation which they were obliged to receive upon the mountain top. The temple in Jerusalem was built to the name of God, yet when His Son came to it He was rejected. The Master of the house was driven out and that house ceased to be a temple of the Living God.

Joseph Smith received his first vision in a grove which became sacred through the consecrated presence of the Father and the Son. Moroni came to Joseph Smith first at his bedside and later at the Hill Cumorah once each year for four years at an appointed time. This Hill became a sanctuary and depository for sacred things centuries before when Moroni hid up the records of his people. It became, like Jacob's altar, a House of God, and there Joseph Smith received instructions from Moroni.

John the Baptist and Peter, James, and John came in the wilderness to bestow their keys. All of these

visitations and many more unmentioned which were given to the prophets down the ages were given in this manner, in a grove, a wilderness, or on a mountain top, because at the required time for such a visitation there was no house of the Lord

erected to His Holy Name. We may safely say that none of these things would have occurred in that manner had there been a temple upon the earth in which the holy ordinances could have been administered.

The first sanctuary of which we have any record was the provisional

tabernacle set up in the wilderness shortly after Israel came out of Egypt. This was called the tent of the congregation, or tabernacle. As soon as the Israelites were able the Lord required of them the erection of a better tabernacle. It was a portable structure, but embellished with all that Israel could give for the purpose and served them as a temple in the wilderness, and after they were located in the land of promise, down to the days of Solomon. It was to this temple that Hannah came to pray and make her vow to give her child of promise unto the Lord.

King David desired to build a better building than this portable sanctuary but was denied that privilege because he was a man of blood. Solomon when he came to the throne was authorized by revelation to build the House of the Lord. With gold and silver through excessive taxation of the people a most ornate building was the result. The Lord accepted the house as His by divine manifestation, and in it the ordinances peculiar to such a structure, including the laws of sacrifice practiced before the time of Christ, were performed.

In course of time Israel rebelled and turned from the worship of the Lord and their house was desecrated and stripped of all its precious things and was partly destroyed. After the return of the Jews from Babylon, under the edict of Cyrus, Jerusalem and the temple were rebuilt. This temple was called the Temple of Zerubbabel. Again the Jews had a sacred sanctuary, but it was not long until again they fell into forbidden paths and again their temple was polluted and destroyed.

Shortly before the birth of our Lord there came a rebuilding of the temple. This building continued piecemeal until after the death of Christ and far exceeded the other structures upon the same spot in extent and ornamentation. It was at this temple that Christ instructed the people and from which he drove the money changers. In the year 70 A. D. this temple was destroyed by the Romans so that not one stone remained upon another, fulfilling the prophecy of our Redeemer, and from that time on there was no holy sanctuary among the Jews.

The Nephites built temples and worshiped in them until about 200 A. D. when they too fell into apostasy and there remained on the earth no sanctuary recognized of the Lord to which He could come.

KIRTLAND TEMPLE FACADE







ASSEMBLY ROOM IN THE  
SALT LAKE TEMPLE  
ANNEX

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IT WAS ONLY a few brief months after the organization of the Church when the doctrine of temple building and ceremonial ordinances therein was partly revealed. The Saints were told that there should stand a sacred house of the Lord in Jackson County, Missouri. The site was selected and dedicated, but because of the hatred and open hostility of the people in that land, no temple was built there, although that day will come in the due time of the Lord.

The first temple erected in this dispensation was at Kirtland, Ohio. December 27, 1832, the Lord commanded that a house be built there, "even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God."—D. & C. 88:119. It was further stated in the revelations that the Lord had keys and endowments to bestow upon His Elders requiring the building of such a house.

In December, 1830, the Lord gave commandment that the Saints move their headquarters from the state of New York to "the Ohio." One reason given for this change of location was that the Lord desired to give to the Church His law. Moreover, He desired to endow the Eldership of the Church. The Lord said in a subsequent revelation given in January 1831:

"Wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high;

"And from thence, whosoever I will shall go forth among all nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand."—D. & C. 38:32, 33.

In May 1833, the Lord gave by revelation the dimensions of this house. It was to be "fifty-five by sixty-five feet in the width thereof and in the length thereof, in the inner court."—D. & C. 94:11. There were to be a lower court and upper court, and the building was to be dedicated "from the foundation thereof," according to the order of the Priesthood. The Lord also said: "And ye shall not suffer any unclean thing to come into it; and my glory shall be there, and my presence shall be there. But if there shall come into it any unclean thing, my glory shall not be there; and my presence shall not come into it." D. & C. 94:8, 9.

June 1, 1833, the Lord rebuked the Saints for inactivity; the necessity for such a building was urgent and the Lord said: "For ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you concerning the building of mine house."—D. & C. 95:3. And again He endeavored to impress upon the Church the necessity for such a building, for in it were to be given keys "for the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act,

that I may pour out my Spirit upon all flesh."—D. & C. 95:4.

It is doubtful if the leading Elders realized the importance of making haste and the urgent necessity for the bestowal of keys so that they could go forth with greater power to preach among the nations of the earth. Nevertheless, following this rebuke they went to with their might to complete the sanctuary. A building committee consisting of Reynolds Cahoon, Jared Carter and Hyrum Smith, was appointed and these brethren proceeded at once to erect the temple.

June 5, 1833; George A. Smith hauled the first load of stone for the temple and Hyrum Smith and Reynolds Cahoon commenced digging the trench for the walls and finished the same with their own hands. July 23, 1833, the same day that the Saints were murderously driven from their homes in Jackson County, the corner stones of the temple were laid. The work progressed rapidly from that time on.

Be it remembered that the Saints were at that time few in number and very poor, yet they were called upon to make almost superhuman efforts to erect a building to the name of the Lord which was worthy of His name. In due course of time the edifice was completed. The time for the dedication was set for the 27th day of March, 1836.

The dimensions of the temple were eighty feet by fifty-nine feet and the walls fifty feet high. There was a tower one hundred and ten



feet. The two main halls, "the lower and the upper courts," were in keeping with the dimensions given in the revelation. The building had four vestries in front, and five rooms in the attic, which were used for school purposes and for the quorums of the Priesthood.

At each end of the main auditorium there were four rows of pulpits one above another. At the east end the pulpits were for the Melchizedek Priesthood and at the west for the Aaronic. It was so constructed that veils or curtains could be lowered thus dividing the auditorium into four compartments or rooms for special and separate services.

At the dedication there were given to the Saints some wonderful manifestations. The house was filled with heavenly beings, which were seen only by a part of the congregation. Some had the privilege of a vision of the Savior. The spirit of prophecy rested upon a number of the leading brethren and it was a feast of Pentecost to all who were assembled there. The prayer of dedication was given to the Prophet Joseph Smith by revelation and is found as Section 109 in the Doctrine and Covenants.

WHILE THE temple at Kirtland was in course of construction and as soon as provisions would allow, sections of the building were used for class instruction and for other purposes. Ordinances were revealed and important revelations pertaining to the restoration were given before the temple was dedicated. It was in December of 1833, that the Patriarchal Priesthood was re-

vealed and Joseph Smith, Senior, ordained the first Patriarch in the Church. On this occasion the Prophet Joseph Smith said: "Blessed of the Lord is my father, and also my mother, and my brothers and my sisters; for they shall yet find redemption in the house of the Lord and their offspring shall be a blessing, a joy, and a comfort to me." This blessing given by the Prophet to members of his father's family, was indicative of the blessings which were in store for all who receive covenants and obligations pertaining to salvation in this house of the Lord.

In January 1836, over two months before the dedication, the first ceremonies of endowment were given in the temple. They were not as complete as are the ceremonies today, but nevertheless, it was the beginning of the revealing and bestowing of the heavenly blessings in this dispensation. Washings and anointings were given, and the Prophet saw wonderful visions of the Celestial kingdom. It was on this occasion that the following revelation was received:

"All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts."

The Prophet also saw that "all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven." The greater manifestations and endowment came, how-

ever, after the dedication of the temple. At that time all the Elders who were out preaching the Gospel were ordered to come to Kirtland to receive their endowment. The Lord said in June 1834: "Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high in my house, which I have commanded to be built unto my name in the land of Kirtland." For this reason they were assembled at Kirtland at the dedication.

This prophetic utterance about the Elders obtaining an endowment in the temple at Kirtland is of double meaning. First, there were to come from on high essential blessings for the Saints, which up to that time had not been revealed. Second, the Elders were to receive greater powers that they might be better qualified to teach. It was made known by many manifestations of divine power at the dedication that the temple had been accepted as the house of the Lord, but the greatest manifestations of which we have record, came one week later on the Sabbath day—April 3, 1836. On this occasion Joseph Smith and Oliver Cowdery retired behind one of the veils near the pulpit and there engaged in solemn prayer. So important was the event which followed that it can be given in detail from the revelation:

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

EXTERIOR VIEW OF THE ARIZONA TEMPLE AND TEMPLE GROUNDS AT THE TIME OF DEDICATION, OCTOBER 1927



"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.

"Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice.

"Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

"For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house.

"Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house.

"Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house.

"And the fame of this house shall spread to foreign lands; and this is the beginning of the blessings which shall be poured out upon the heads of my people. Even so Amen."—D. & C. 110:1-10.

WE DO NOT know how many of the ancient prophets appeared at this time, but we do know that the house was built primarily for the restoration of keys held by the ancient prophets, which had not already been restored. However, following the appearing of the Savior there came first, Moses holding the keys of the gathering of Israel from the four parts of the earth and the gathering of the ten tribes from the north. Then there appeared Elias who held the keys of the Gospel in the days of Abraham. This was followed by the vision of Elijah with the keys of the sealing power, by which the hearts of the fathers are turned to the children and the hearts of the children to their fathers.

The promise had been made through Malachi and was now repeated by Elijah, that these keys were restored so that the earth should not be smitten with a curse at the coming of the great and dreadful day of the Lord, which we were to know, from the restoration of His Priesthood, was near—even at our doors.

All the prophets, according to the testimony of Peter and Paul, since the world began, testified of the restitution of all things in the Dispensation of the Fullness of Times. As previously pointed out, the proper place for such keys to be restored is in a temple and it is only during the time of poverty and when expediency demands and

there is no temple that authorities are bestowed by heavenly messengers in any other place. Therefore, the great mission of the Kirtland Temple was to give to the Saints a sanctuary built to the name of the Lord where He could come and where He could send His servants with keys of former dispensations.

Malachi said the Lord would suddenly come to His temple. In 1830 (Doc. and Cov. 36:8) our Savior said He would come suddenly to His temple. That coming was for a definite purpose: to restore keys; to purge the sons of Levi; to prepare for the offering of Judah when the Jews will be cleansed of their iniquity, and to be as a refiner and purifier bringing salvation to all men who will obey His voice.

It is true that many even of the

complete consummation of the work of the Lord? Is not the great and dreadful day of the Lord very near our doors? What else by way of authority for the salvation of man is to be revealed? Is not the fullness of the Gospel here?

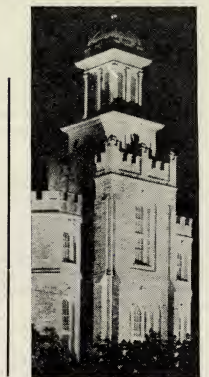
THE KIRTLAND TEMPLE holds a peculiar place in the annals of temple building. It is not like other temples. It was built primarily for the restoration of keys of authority. In the receiving of these keys the fullness of Gospel ordinances is revealed. The keys of salvation and exaltation for both the living and the dead were given within its sacred walls. An endowment, such as was necessary at the time, was also given. This was not as complete as the endowment later revealed.

In the Kirtland Temple there was no provision made for the salvation of the dead. It had no baptismal font, for it was only a preparatory temple. It had no provision for the endowment ordinances which were later revealed. It was a temple, however, and fully answered the purpose of its creation.

The Kirtland Temple filled its mission shortly after the time of its dedication. The Lord revealed line upon line and precept upon precept in relation to the eternal exaltation of his children. When the knowledge in the fulness came, it was essential that other temples be erected with the facilities for that perfection which the Kirtland Temple lacked. The Nauvoo Temple was built according to the perfected pattern as it was revealed to the Prophet Joseph Smith.

Like the Temple of Solomon and those which succeeded that grand structure in Jerusalem, the Kirtland Temple was polluted and ceased to be a sanctuary to the name of the Lord. Even today, if it had remained undefiled it could hardly be used for the performance of the essential ordinances which are received in temples, for it was not built for them. Though its day as a sacred and holy house of God was short, yet that day was glorious while it lasted. In it the Savior appeared and the keys of dispensations were revealed in preparation for the complete salvation and exaltation of all who will receive the truth.

Today that temple stands in the place of an ordinary meeting-house and in the hands of those who know little, if anything, of the sacred ordinances for which temples are built.



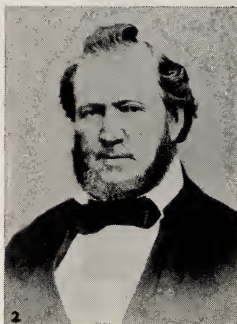
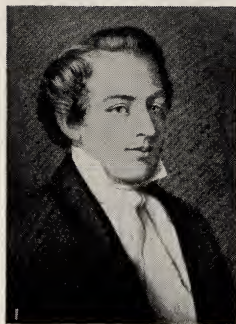
LOGAN TEMPLE TOWER AT NIGHT

Latter-day Saints are looking forth to that coming of our Lord. Let us stop and reflect a moment. Has the Lord not come already suddenly to His temple to bring about these glorious purposes? Christ appeared suddenly in this temple. Then He sent Moses with the keys for the gathering of Israel. Since Moses established Aaron and the Levites in their Priesthood, do not these keys also confer the power in this dispensation for the purging of Levi and Judah that they may offer an offering in righteousness?

Do not the keys held by Elias confer all that was held by Abraham? Do not the keys held by Elijah grant to the Church all the power of sealing authority? Is it not a fact that either in this temple, or in some other consecrated spot, all the keys of all the prophets since the world began have now been revealed and restored to earth for the

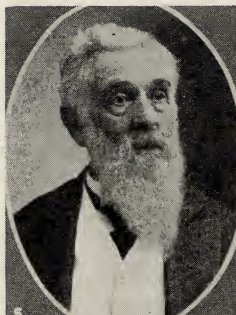
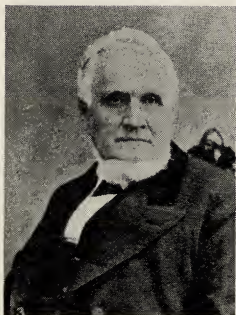


# PROGRESS OF THE TEMPLES UNDER THE PRESIDENTS OF THE CHURCH



1. JOSEPH SMITH—First Elder, 1830-1832; President, 1832-1844—Under the first church administration the major revelations pertaining to temple building and temple service were given. The temple site at Independence, Jackson County, Missouri, was dedicated August 3, 1831. The cornerstones of the Kirtland Temple were laid July 23, 1833. The Kirtland Temple was dedicated March 27, 1836, the first temple of the Lord in this dispensation. The cornerstones were laid for a temple at Far West, July 4, 1838. The cornerstones of the Nauvoo Temple were laid April 6, 1841, and the walls were completed up to the windows of the first story by the time of the Prophet's martyrdom, June 27, 1844.

2. BRIGHAM YOUNG—Recognized presiding officer as President of the Twelve, 1844-1847; President, 1847-1877. Under his leadership the Nauvoo Temple was completed and finally dedicated May 1, 1846. The Salt Lake Temple site was dedicated February 14, 1853, and actual construction work began approximately two months later and continued throughout the second church administration. The building of the Endowment House was begun in April, 1854, and the structure was dedicated May 5, 1855. The St. George temple site was dedicated November 9, 1871, and the St. George Temple was dedicated April 6, 1877. The temple site in Manti was dedicated April 25, 1877. The temple site in Logan was dedicated May 18, 1877. Two temples and the Endowment House were completed, and four temples begun during Brigham Young's leadership.



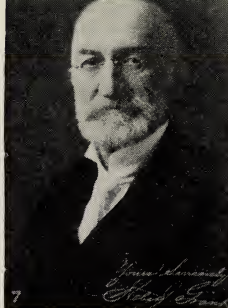
3. JOHN TAYLOR—Recognized presiding officer as President of the Twelve, 1877-1880; President 1880-1887. During his years as first officer of the Church the Logan Temple was dedicated May 17, 1884, and progress was continued on the building of the Salt Lake Temple.

4. WILFORD WOODRUFF—Recognized presiding officer as President of the Twelve, 1887-1889; President, 1889-1898. Under his leadership the Manti Temple was dedicated, May 21, 1888. Work on the Salt Lake Temple was followed to completion, and dedicated April 6, 1893, after forty years of building.

5. LORENZO SNOW—President, 1898-1901. Under President Snow's brief administration no additional temple building was begun, but President Snow had been active in consummating previous dedications, had actually presided at the Manti dedication and had served as first president of the Salt Lake Temple.

6. JOSEPH F. SMITH—President, 1901-1918. Under his administration the temple site at Cardston, Alberta, Canada, was dedicated July 27, 1913. The temple site at Kaneohe, Oahu, Hawaii, was dedicated June 1, 1915. The work of both of these temples was pushed forward during the remainder of President Joseph F. Smith's administration, and he had also served as second president of the Salt Lake Temple.

7. HEBER J. GRANT—President since 1918. Under President Grant's administration the Hawaiian Temple was completed and dedicated November 27, 1919. The temple site at Mesa, Arizona, was dedicated November 28, 1921. The Alberta Temple was dedicated August 26, 1923. The completed Arizona Temple was dedicated October 23, 1927. Thus far during the present administration three temples have been completed and dedicated, one of which was begun during the administration of President Grant.



# AS KIRTLAND STANDS TODAY

BY

MELVIN J. BALLARD

*Of the Council of the Twelve*



MELVIN J. BALLARD

ON THE 19th of July, 1935, it was my privilege, through the kindness of the presidency of the Reorganized Church, to speak at a meeting held in the Kirtland Temple in the presence of about one hundred of our Church members who were on an excursion to the dedication of the monument at the Hill Cumorah and other places and some fifty members of the Reorganized Church who were present at these services.

On that occasion I expressed my very great joy that the owners of the property, the Reorganized Church, were keeping it in such an excellent condition so that it is clean and well preserved, and above all things that they have provided against the possibility of this building's being destroyed by fire.

I expressed myself also as being extremely anxious that the building shall be preserved for many years to come because it is a sacred shrine built for a special purpose by commandment of the Lord, to provide a place where He might send His servants with the keys of authority that had long been lost to man to be delivered once again to mankind.

Scarcely a week after the dedication of the Kirtland Temple the promise was realized in the visitation of the Savior of the world, of Moses with keys of authority for the gathering of Israel and of Elijah with the keys that turned the hearts of the fathers to the children and the children to the fathers. The purpose was achieved. To be sure, the building was used as a school thereafter, and as headquarters of the Presidency, but its prime purpose was accomplished when these glorious messengers of the Lord visited the earth once more.

What other evidences do we offer that these personages actually did visit the earth and deliver these keys which they held from the dispensations of the past?

Evidences that Moses did actually appear and deliver the keys of the gathering of Israel in fulfillment of ancient promises are manifest in what has taken place in the hundred

IN THIS article the author describes a recent visit to Kirtland, during which he preached in the Kirtland Temple before a congregation numbering about a hundred members of the Church of Jesus Christ of Latter-day Saints and some fifty members of the Reorganized Church. Here Elder Ballard sketches the substance of his remarks on that occasion, inviting attention to subsequent tangible evidences that the Savior and Moses and Elijah and other heavenly messengers did appear and deliver the keys of authority vital to the work of the Lord in the Dispensation of the Fulness of Times. The author further invites attention to the fact that while others hold the building, the Church holds the keys. As Kirtland stands today it is a monument, a sacred memory, a religious shrine, but except in name, it is no longer a temple of the Lord. Its use as such has long since ceased; its purpose as a temple has been accomplished.

years since his visit in the great missionary work that has been carried forward by the thousands of missionaries who have gone to the nations of the earth and found the one of a city and two of a family who have been gathered to the land of Zion. That spirit which has impelled them to come is evidence that the spirit of Moses is in the heart of Israel, moving them in this great dispensation to the places appointed of the Lord for them in these last days.

The marvelous power of God has been over these numerous groups of pilgrims who upon the land and upon the sea have made the journey in safety and under divine protec-

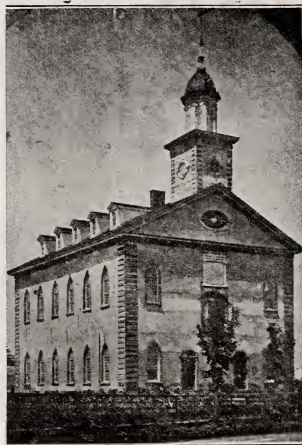
tion until it was regarded as a sign of safe passage if there was a Mormon company on board the vessels, long before the time of the steamship. The marvelous power of God that attended the Saints in their pilgrimage across the plains when they were driven from their earlier homes into a wilderness where it was not thought possible for man to live, is a further evidence of the divine protection of the Almighty and that Moses actually did deliver these keys of authority and that the favor of God has attended the work he started in the assembling of the Saints into the very places appointed for them by the Lord, as foreshadowed in the utterances of his ancient prophets.

By reason of having these keys of authority the Prophet sent Apostle Orson Hyde to the land of Palestine long before men contemplated at all the possibility of the Jews' rebuilding Jerusalem. These keys of authority were exercised in the blessing of that land in preparing it for the return of the Jew. That which we witness in this age of the transformation that is taking place in that land by reason of the new interest that has been created is further significant; and even the persecution that is being heaped upon the Jew becomes a means in the hands of the Lord of directing him to his former land. By the skill and wisdom of man science has been taking the wealth of the soil out of the Dead Sea and returning it to the land, planting orchards and building power houses, railroads, highways, colleges, and creating an industry such as Palestine has never seen since the day of the abandonment of that land as the home of one branch of the House of Israel. Marvelous as all this is, it is a witness and a testimony that Moses has actually visited the earth.



IT is thrilling to study the history of the rise of genealogical work, which was almost unknown, save in the houses of the royalty of Europe, when Elijah appeared and delivered these keys that would turn the hearts of the fathers to the children. Immediately after his visitation this great interest began to awaken in the hearts of men. Genealogical societies have multiplied until they now number hundreds, and volumes giving the history of the ancestors of this generation have been gathered from all parts of the earth at a cost of millions of dollars. Many have been inspired to do this work who know nothing of the visit of Elijah but who, influenced by the spirit that turns the hearts of the children to their fathers who are dead, have responded and have spent large sums of money in securing information concerning their fathers.

Of course the temples that have been constructed since the building of the Kirtland Temple are quite different from that structure. The Kirtland Temple was not built for the performance of ceremonies and ordinances; the others were, and the great labor that has gone forth in the erection of temples by the Latter-day Saints, in which millions of ceremonies have been performed in behalf of the dead, is evidence that Elijah has actually visited the earth and that the keys he turned are in operation upon the hearts of



KIRTLAND TEMPLE

men who are living. Undoubtedly if we had the story of the activity and interest that is manifest in the spirit world on the part of those who died without a knowledge of the truth who are looking to their children here to do the work for them vicariously, which work will prove as efficacious as though they had performed this service them-

COUNCIL ROOM OF THE SEVENTY  
SALT LAKE TEMPLE

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selves, we should be convinced that this marvelous key has actually been delivered to man and that the work of the redemption of the living and the dead is the result of the visit of the prophet of the Lord in the Kirtland Temple in the age in which we live.

Expressing myself on the occasion of that Kirtland visit, I said that so far as I was concerned the Church was not anxious to own the Kirtland Temple; we were just anxious to see it preserved. It has filled its mission. It was built to provide a place where these servants of the Lord might come with their keys of authority. Others may hold the property but this Church holds the keys (far more important and precious than buildings), and these keys of authority are in operation today, are with this Church and nowhere else are they manifest.

This is a witness that should impress itself upon men everywhere that we do live in an age when God is performing a marvelous work and a wonder. It is right under our very eyes. His favor has been upon it and the promises of the Master who appeared in the Kirtland Temple and said that countless thousands would be blessed through the building of that house and blessings would be delivered to men in it are being verified in the work of the gathering of Israel and in the redemption of the dead.



# NAUVOO TEMPLE

NAUVOO, HANCOCK COUNTY, ILLINOIS



A RARE ACTUAL  
PHOTOGRAPH OF  
NAUVOO TEMPLE.

WHILE TODAY THERE REMAINS OF THE  
NAUVOO TEMPLE NOT ONE STONE UPON  
ANOTHER, IT REPRESENTS IN THE HISTORY OF  
THE LORD'S LATTER-DAY PEOPLE ANOTHER  
MUTE BUT ELOQUENT TESTIMONY OF SACRIFICE  
FOR TRUTH AND IRREVOCABLE FULFILLMENT  
OF THAT WHICH THE LORD HAS COMMANDED.



AN ARCHITECT'S DRAWING OF NAUVOO TEMPLE

SOON AFTER the Saints had settled in Illinois preparations were made for the erection of a temple, and the cornerstones were laid in Nauvoo, Hancock County, Illinois, April 6, 1841.

At the time of the Prophet's martyrdom the walls were up to the windows of the first story, but under the direction of President Brigham Young the temple was so far completed that the attic story could be dedicated November 30, 1845, and

endowments given in that part of the building during the winter of 1845-6.

The whole building was privately dedicated by Joseph Young, April 30, 1846, and publicly dedicated by Orson Hyde May 1, 1846.

The Saints sacrificed much for the erection of this sacred temple. The stone and wood for its erection had to be hauled for some distance. Some who cut the stone suffered severe illness from the dust caused

thereby. The workers had to sleep near the building with guns and swords to protect it. The women gave their pennies, knitted socks and mittens for the temple workers, and in numerous other ways added their help for the erection of this temple.

No complete endowment had been given in the Kirtland Temple. Joseph the Prophet gave sacred endowments to certain leaders of the Church as early as May, 1842, or about four years prior to the completion of the Nauvoo Temple.

There was no baptismal font in the Kirtland Temple, but a font was built in the basement of the Nauvoo temple and baptisms for the dead performed in it as early as November, 1841.

Activities in the Nauvoo Temple were conducted under the direction of President Brigham Young and the Council of the Twelve.

The Nauvoo Temple, which was one hundred twenty-eight feet long from east to west, and eighty-eight feet wide, with a spire one hundred sixty-five feet high, was burned by an incendiary October 9, 1848, and the walls were blown down by a hurricane May 27, 1850.

There is not one stone left upon another of that magnificent edifice which cost the Church nearly a million dollars, but its testimony of the immutability of the Lord's purposes will live down through the centuries.

NAUVOO TEMPLE FROM AN OLD PRINT





# THE ENDOWMENT HOUSE

ON THE NEW FRONTIER TEMPLE BUILDING REQUIRED ARDUOUS LABOR AND LONG YEARS. AND SO, WHILE A PERMANENT HOUSE OF THE LORD WAS ABUILDING, THE SAINTS ERECTED THE ENDOWMENT HOUSE, WHICH, LIKE THE TABERNACLE OF MOSES IN THE WILDERNESS, SERVED A TEMPORARY PURPOSE FOR THE BLESSING OF THE FAITHFUL.



THE ENDOWMENT HOUSE

RECOGNIZING the need of holy places wherein essential ordinances pertaining to salvation might be administered, President Brigham Young and the Twelve, set apart, within a few days after their arrival in Salt Lake Valley, a plot of ground upon which to erect a temple. This site was named the Temple Block. As early as the year 1852, a wall was commenced around this block, and on April 6, 1853, the cornerstone of the temple was laid.

Realizing the great importance of the endowment, and realizing, too, that it would take a long time to build the temple, it was decided that a temporary building should be erected where these sacred ordinances might be given to the Saints. Accordingly, in April of 1854, the surveyors laid out the site for this building in the northwest corner of the Temple Block. So rapidly did the work progress that this two story adobe structure was being plastered in February of 1855 and was completed in April of the same year. This building was known first as the Endowment Rooms, and later as the Endowment House.

From a letter of George A. Smith dated April 27, 1855, the following is extracted: "The Endowment House is finished and is a beautiful building."

Saturday, May 5, 1855, was a cold, clear day in Salt Lake City. On this date President Brigham Young with the brethren of the First Presidency, the Twelve, and other invited guests met in the Endow-

ment House and with solemn services dedicated this house to the Lord. The dedicatory prayer was offered by President Heber C. Kimball.

The following is copied from the minutes of that meeting:

"President Brigham Young said that the house was clean and named it 'The House of the Lord'. The spirit of the Lord would be in it, for no one will be permitted to go into it to pollute it. When the temple is built we will call that 'The Temple of Our God.'"

On the day of its dedication eight people were given their endowments, and this building served mainly for that purpose until it was taken down in the spring of 1889.

In the beginning the services in the Endowment House were principally conducted by President Heber C. Kimball. However, Presi-



PRESIDENT BRIGHAM YOUNG, WHO PRESIDED OVER THE ACTIVITIES OF THE COMPLETED NAUVOO TEMPLE AND THE ENDOWMENT HOUSE.

By A. WM. LUND

*Assistant Church Historian  
Director Genealogical Society of Utah*

dent Brigham Young, President Jedediah M. Grant, and other leading brethren frequently officiated in these services. As many as sixty people would pass through the Endowment House on one day, and on one occasion, two companies were taken through in one day so that the large number present might receive their endowments. Only those who were worthy and obtained recommends from their bishops might enter this holy house.

In 1856, some of the walls were redecorated. The painting was done by William Ward. Also in this year, because of increased attendance, an addition was built on the south side of the building. This addition was commenced on September 15, 1856, and finished in a very short time thereafter.

The Endowment House was also used for the meeting of prayer circles and as a place where Elders came before going on missions, to receive instructions and to be set apart for their missions.

Many leading brethren of the Church, including Daniel H. Wells, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith, gave many years of faithful service in the Endowment House. Also faithful women such as Eliza R. Snow, Bathsheba W. Smith, Julina L. Smith, Edna L. Smith, Susa Young Gates, and others gave valiant service in this holy edifice.

In the spring of 1889, President Wilford Woodruff gave orders that the Endowment House be taken down. No doubt to many it was a sad event to see this house, wherein they had received sacred ordinances, torn down; but greater joy came to them, for soon the beautiful and holy temple on the Temple Block was dedicated to the Lord.

# MARRIAGE for ETERNITY

By LOUISE Y. ROBISON

*General President National Woman's Relief Society*



LOUISE Y. ROBISON

"THIS IS ONE TRUTH THAT LIFE HAS TAUGHT US—THAT THE SUPREME JOY COMES IN THE HOME WHERE THERE IS HARMONY, PEACE, UNITY, AND LOVE, WHERE CHILDREN ARE WELCOMED AS GIFTS FROM GOD. SURELY THIS SOURCE OF JOY IS WORTHY TO ENDURE! WE MARVEL THAT THE WORLD HAS NOT SEEN THE VISION OF THIS ETERNAL COVENANT."—THE AUTHOR.

**M**ARRIAGE — Home — Family! These words represent not only the highest ideals of life, but they are the stabilizing force of any Nation. Security, peace and development depend upon the status of the home. The ideal home is where father and mother are joined in holy wedlock; where children are welcomed as gifts from God; and all are united in helping to strengthen and improve each other. The greatest desire of parents in such homes must be that this relationship continue for ever—eternally—but where marriage is an earthly contract, although honorable and legally binding, it can endure only as long as life lasts.

On the first page of human history, by the man stood woman, sharing with him the honor and dignity of dominion over the earth and all lesser creations. The marriage of Adam and Eve was evidently not a temporary agreement, as it was made while they were yet in the Garden of Eden—immortal beings—and there is no record of this marriage having been annulled or made less permanent than an everlasting union. Even after they were driven out of the Garden of Eden our Heavenly Father spoke to them as husband and wife. From that time until the present, the stability of human society has demanded that the divinely established institution of marriage be perpetuated.

Sociologists tell us that the main design of marriage is to constitute

the family, and for the preservation of moral and social purity, the continuance of the race, and the training of the young. The Latter-day Saint woman accepts all this statement implies, but to her the marriage covenant is more than a legalized contract. It is the inspiration for her highest ideals of life; to become a wife and mother in the family of mankind is an ambition worthy of the noblest.

History furnishes abundant proof of the high and honorable place which marriage has been given by all civilized people. Even among those of a lower order, the family is one unit which has claimed respect. From the earliest antiquity to our own day, the religions of the world, no matter what their conception of Deity may be, have attached great significance to the marriage ceremony. The Bible is eloquent with proof that the proper selection of a mate and the importance of marriage was great in the eyes of our Father in Heaven in ancient times, even as now. Abraham and Sarah, Isaac and Rebecca, Jacob and Rachel, are examples of those who have influenced the whole human race.

The Catholic church has declared marriage one of its sacraments, and other Christian churches have made it equally important, but they set a boundary to its development and perfection by placing the limitations of mortality upon it. The words "until death us do part" carry with them a blighting, paralyzing sting, for death is ever present. It may take the young mother from her devoted husband and little children; it may come later in life and separate the loving ties of many years; but it comes, and anguished hearts cry out for some plan that will re-unite the family.

Our Heavenly Father is a kind

IT is particularly appropriate that the President of one of the world's oldest and greatest existing woman's organizations should discuss in this issue of *The Improvement Era* "Marriage for Eternity." Louise Y. Robison, internationally recognized as a leader among women, approaches the subject with warm sympathy, rich experience and lovable conviction. Her qualifications include being the eminently successful mother of six successful children. Her experience includes many years as president of the in the Young Woman's Mutual Improvement Association, as a special genealogical research worker, as a member of the General Board, and, since 1928, president of the National Woman's Relief Society, as a director on the Executive Board of the National Council of Women and as delegate to the International Council of Women and National Conference of Social Work. The author also initiated the campaign for home beautification in Salt Lake City and was awarded a Red Cross Emblem for Distinctive Service during the World War. As a Latter-day Saint, and as a successful homemaker and distinguished mother, Louise Y. Robison here writes of marriages and families and hallowed relationships that continue, gloriously and nobly, forever—.



and loving Father, but humanity does not listen to His conditions whereby we may be spared the deep sorrows which we suffer. This attitude of the world can be explained only by the fact that the authority to administer this very important ordinance for eternity was lost to the world until the Gospel was given again in its fulness, and the Holy Priesthood restored, by which power alone the ordinance may be consummated.

It must be borne in mind too, that among the great number of churches existing today, the Latter-day Saints are distinguished as builders of temples. The term "temple," by its derivation and use, means literally "The House of the Lord." It is quite proper and logical to assume that this sacred ceremony of marriage for eternity can be performed only in the holy structures, dedicated to the name and service of God, where the ordinances of the Priesthood can be administered, the effect of which shall be binding both on earth and in heaven.

**T**HE TEMPLE marriage ceremony is dignified, impressive and comprehensive. In connection with it, a vow of chastity is taken which is a glorious consecration, and a powerful influence in preserving the high single standard of morality for which the Church has always stood and which generally has resulted in good morals and in happy marriages.

There is abundant evidence in the scriptures that marriage is an

eternal principle ordained before the creation of the earth. We marvel that the world has not seen the vision of this eternal covenant. It is so reasonable, so in harmony with the order of progressive development. God's laws governing this world are patterned after the Celestial world. This recalls the statement of a great thinker who said, "The real basis for the reality of religion is the unseen and yet manifest reality of a spiritual world. Nothing matters of human aspiration or desire unless that is true."

We are living in eternity. Though this life is but a part of the great eternity it is of as much significance as any part. Many persons who have not caught the vision of a great plan evolving through the universe, and in human life, cry out against the futility and meaninglessness of this existence. But to those who have caught, in part, the comprehensiveness of the gospel plan, life takes on new beauty and purpose.

"Men are that they might have joy," our Father in Heaven tells us. This earth was planned by a wise and loving Father as the best environment for His children at their present stage of development to build for joy, fulness of life, and lasting happiness. The Father planned a world of rigid law, both physical and spiritual, where man, through obedience, may learn from experience the highest values in life. And in God's great plan we will be

given the opportunity in the next life to profit by these experiences, thereby beautifying and elevating life in harmony with these highest values.

What are the highest values—what is worthy to endure? Certain it is we should like to have preserved all that is best and of greatest worth. We are surrounded by material things, and we live in a physical world, yet the physical world is full of moral and spiritual values. Jesus taught the importance of human personality, and that the highest values in life are the things of the spirit, that which comes from love and friendship and service.

It is in the home, in the intimate contacts of life in the family group, where cooperation, self-sacrifice and service are learned and consequently where appreciation of one another is greatest, and love reaches its highest human level. This is one truth that life has taught us—that the supreme joy comes in the home, where there is harmony, peace, unity and love. Surely this source of joy is worthy to endure!

God's plans are not for days or years, but for eternity. He has revealed through the Prophet Joseph Smith the principles of the Everlasting Covenant of Marriage—one of the basic principles in His great plan to "bring to pass the immortality and eternal life of man."

The Prophet taught that marriage was an institution of heaven, and a solemn sacrament that when entered



THE ELDERS' ROOM,  
SALT LAKE TEMPLE.

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DISTANT DAYLIGHT SILHOUETTE  
OF THE TEMPLE AT LOGAN

into by the power and authority of the Holy Priesthood is an everlasting covenant—it is marriage for eternity. Marriage thus becomes more than a physical union—it is a spiritual union. Surely a covenant which is made to bring souls into the world and provide the environment for their development, should be on this high level. In such a union there should be love and companionship—spiritual companionship—which would endure as long as the spirit endures.

**WOMEN** ARE grateful for the work of Joseph Smith. They recognize in him a prophet of the Lord and a master sociologist and psychologist; and through divine guidance, he was an interpreter of this life, as well as of the life to come. His profound views upon government, education, finance and the whole social order, astonish the advanced thinkers of today. But that which has brought more comfort and peace to the human heart than anything else is the knowledge given through him, that the family unit is eternal; that the sacred bond of marriage performed under the Covenant of God, endures through all eternity. This knowledge brings faith and courage to sustain the breaking heart, and lifts life to its highest level. It gives the spiritual significance to marriage that is absolutely essential.

As the Apostle Paul pointed out,

"The spiritual man is alive to all true values." The argument for "Marriage for Eternity" is its perfect reasonableness. It is a striking example of the operation of the natural law in the spiritual world. The highest achievement in any line of endeavor comes with the thought that it is to be permanent. This operates in the great principles governing life, as well as in the world of material things. It is the only way in which the law of compensation is answered. Marriage and the family are eternal as a part of life.

One of the great needs of human development, service to others, is met in the glorious opportunity offered today for those who have access to temples to do the holy endowment work for those who were denied this privilege. This becomes the foundation principle of the whole structure of the genealogical work, and lays the foundation for the Kingdom of God.

Again we are reminded of what a glorious vision would direct our lives if we had lived according to the divine laws which are given us. Life is never discounted, no matter how great the struggle, when given for a principle. The knowledge that the marriage consummated here is for all eternity should do more than any other one factor to insure careful and prayerful selection of a companion, thorough and serious preparation for home-building and child guidance. It lifts life and marriage to the highest levels, for in the words of one of our great writers, "Companionship of husband and wife is a divinely appointed means of mutual betterment; and according to the measure of holy love, mutual respect and honor with which that companionship is graced and sanctified, do man and woman develop toward the spiritual stature of God."

THE SEALING ROOM FOR THE LIVING,  
SALT LAKE TEMPLE

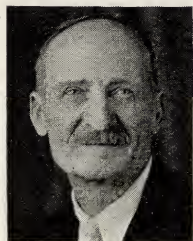
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STORM-SKY VIEW OF ST. GEORGE TEMPLE



PRESIDENT GEORGE F. WHITEHEAD

ALTHOUGH a temple had been in course of erection in Salt Lake City since 1853, it was later decided by the authorities of the Church to erect a temple in Southern Utah, and the site was dedicated in St. George, Utah, November 9, 1871, by Elder George A. Smith, and the ground broken the same day.

The cornerstone was laid March 10, 1873. On January 1, 1877, it was partially dedicated. Apostle Wilford Woodruff, who became the first president of the temple, dedicated the front room and lower floor. Erastus Snow dedicated the second floor and Brigham Young, Jr., dedicated the sealing room.

Ordinance work was commenced January 11, 1877, Susan Amelia Young being the first person baptized by Wilford Woodruff.

On April 6, 7, and 8, 1877, the

# ST. GEORGE TEMPLE

ST. GEORGE, UTAH

THE FIRST OF THE UTAH TEMPLES TO BE COMPLETED, ST. GEORGE REARED ITS TOWER FROM THE DESERT COUNTRY, AND GAVE THE SAINTS ONCE MORE, AFTER PERSECUTION AND IMPOVERISHMENT, A SANCTIFIED HOUSE OF THE LORD FOR SACRED SERVICE TO THE LIVING AND THE DEAD.

General Conference of the Church was held in the temple. President Brigham Young, his counselors, and most of the Council of the Twelve were present.

The entire building was finally dedicated on April 6, 1877. The dedicatory prayer was offered by Daniel H. Wells. With the exception of the Prophet Joseph Smith, all who have been presidents of the Church, and all who have been pres-

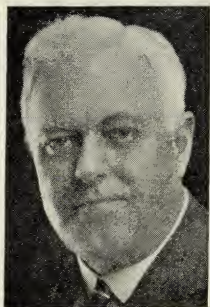
idents of the temple were present at the dedication.

While records in the Historian's office are not complete on this subject it appears from the information at hand that the following brethren, with their assistants, have presided over the St. George Temple: President Wilford Woodruff, beginning April 17, 1877, with David H. Cannon and John D. T. McAllister as assistants; President John D. T.

(Continued on page 263)

NIGHT VIEW OF ST. GEORGE TEMPLE





THE LATE HARRY H. RUSSELL, FIRST SUPERINTENDENT OF THE TEMPLE INDEX BUREAU.

# The GROWTH of the TEMPLE INDEX BUREAU

"A World-wide Clearinghouse"

By ARCHIBALD F. BENNETT

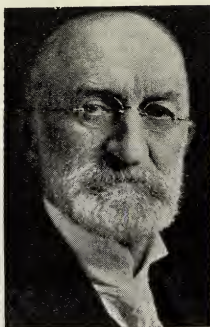
*Secretary, Genealogical Society of Utah*

THE RECENT lamented passing of Elder Harry H. Russell, Superintendent of the Temple Index Bureau from its inception, and whose loss to the service is so deeply regretted by all, makes it appropriate at this time to review, briefly, the growth of the great Church institution with which his labors were connected for so many years. Duplications in ordinance work for the dead, in our temples, were proving costly and wasteful in money, time, and labor. Here is the story of the men whose efforts corrected that intolerable situation by bringing into existence the Temple Index Bureau.

WITH GREATLY increased temple activity it early became apparent to thoughtful students of the work that ordinances were frequently being repeated by various families for the same individuals. The Young family organization and others endeavored, by means of a card index to the names appearing in their temple records, to prevent such duplication of ordinances by members of their own family organization. On October 6, 1911, Elder Nephi Anderson uttered this forecast of the future: "Then, as temples multiply and the work enlarges to its ultimate proportions, this Society, or some organization growing out of this Society, will have in its care some elaborate but perfect system of exact registration and checking, so that the work in the temples may be conducted without confusion or duplication."

For another ten years appeals were made at intervals to the men standing at the head of genealogical and temple work, to devise some means of preventing future duplication. The need and plan for an index to the ordinances performed in

the temples was brought to the attention of President Anthon H. Lund, and Elder Joseph Fielding Smith, President of the Genealogical Society of Utah, and Church His-



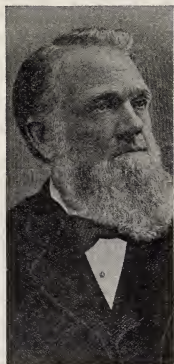
PRESIDENT HEBER J. GRANT, DURING WHOSE ADMINISTRATION THE TEMPLE INDEX BUREAU BECAME A REALITY. PRESIDENT GRANT WAS FORMERLY A DIRECTOR OF THE GENEALOGICAL SOCIETY OF UTAH.

torian and Recorder, respectively, by a committee, of which Elder John A. Widtsoe was chairman, appointed to make suggestions for the advancement of the work of the Society, and the idea received their endorsement. Elders Joseph Fielding Smith, John A. Widtsoe, and Joseph Christenson were appointed a committee to work out details of the plan. They met with the First Presidency in consultation. At the October Conference, 1921, a meeting was held with the presidents and recorders of the temples to discuss a system of card index to prevent duplication of temple work.

The proposition was acted upon favorably. On November 3, 1921, Elder John A. Widtsoe explained to

the Board of Directors of the Genealogical Society of Utah the need of such a system and outlined some of the necessary steps for its establishment. After a discussion, Dr. Widtsoe and his committee were instructed to continue working on the project and bring definite recommendations and an estimate of the cost of operation before members of the Board and before the First Presidency.

The plan progressed and on April 21, 1922, the Board decided to purchase filing cabinets and equipment. The Temple Index Bureau was established as an adjunct to the Historian's office, being part of the record system of the Church, and comes directly under the jurisdiction of the Church Historian and Recorder. Brother Harry H. Russell was invited to supervise the arrangement of the indexing and installation of the cards in the new Temple Index Bureau.



FRANKLIN D. RICHARDS, FIRST PRESIDENT OF THE GENEALOGICAL SOCIETY OF UTAH, 1894-1899.





ANTHON H. LUND, SECOND PRESIDENT OF THE GENEALOGICAL SOCIETY OF UTAH, 1900-1921.

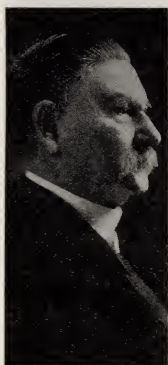
It had been decided by the committee that a card should be made for every endowment performed in each of the various temples. A suitable form of card was drawn up. Brother Russell conducted elaborate tests on the durability of different cards, deciding at last on a card which has proved eminently satisfactory. Wood files were first selected; later files purchased were entirely of steel. After many days of experiment and careful study of problems, the type of equipment was selected, and the system of filing so

be followed was adopted, and the work began in earnest, although at first on a small scale.

On June 16, 1922, it was reported that the work on the Salt Lake Temple records had been well begun with a force of seven workers, and Brother Russell had gone to Logan to install the work there. The other temples were awaiting materials with which to begin work.

Volunteer workers were called in and stake presidents in the stakes adjoining the various temples called workers on missions to assist in the indexing, proof-reading, and arranging of the completed cards. By August 29, 1922, a report showed the work progressing favorably, with twelve workers busy indexing the Salt Lake Temple records, five in Logan, four in Manti, three in St. George. Sister Maria E. B. Smith was assisting in the direction of the work.

A further report on November 17 of the same year showed the work making gratifying progress. The Manti Temple was indexing current work along with ordinances performed previously. Authorization was given by the Board to purchase two hundred thousand cards which were immediately needed for the Temple Index. By July 2, 1923, the Executive Committee of the Genealogical Society announced the belief that in the not far distant future,



CHARLES W. PENROSE, THIRD PRESIDENT OF THE GENEALOGICAL SOCIETY OF UTAH, 1921-1925.

all the work to be done in the temples would first have to pass through the Temple Index Bureau. On August 14, 1923, in anticipation of the dedication of the Alberta Temple, ten thousand cards were sent to Cardston. By January 29, 1924, another two hundred thousand index cards were ordered.

A VIEW OF THE TEMPLE INDEX BUREAU IN THE JOSEPH F. SMITH MEMORIAL BUILDING SHOWING WORKERS ENGAGED AT THE CARD FILES. SUPERINTENDENT HARRY H. RUSSELL IS SEEN IN THE BACKGROUND AT THE EXTREME LEFT.





ANTHONY W. IVINS, FOURTH PRESIDENT OF THE GENEALOGICAL SOCIETY OF UTAH, 1924-1934.

ELDER JAMES M. KIRKHAM reported on May 22, 1924, that he had the consent from the presidency and bishops of Liberty Stake to furnish twenty-four typists to assist evenings in the Index Bureau.

In May 1924, the Index Bureau was definitely established with paid employees, five girls being placed on full day salary. A report for April, 1925, showed that each operator was making from five hundred to six hundred cards a day. On April 23, 1925, Superintendent Harry H. Russell reported they had nearly caught up with current work in their indexing. "Now comes," said he, "the stupendous task of arranging the cards in the files so as to be 'get-at-able.' Three million cards to be handled about five to ten times each."

By October of that year, arrangements were made for families to have access, under supervision, to the cards of their surname in the index. In this way families were partially enabled to check against duplications.

Grave problems arose in the matter of filing the surname in alphabetical arrangement—problems peculiar to a vast name index such as this. Because of the numerous ways in which surnames are spelled, a phonetic filing was adopted. There are, for instance, forty-three ways of spelling the surname of Smith. It was decided that all spellings should be filed together under the general spelling of "Smith." At the head of the Smith section of the file was placed a header card on which were typed all the various spellings of the name which were to be filed

together. At other places in the files where each one of these various spellings would naturally come in strict alphabetical arrangement, were placed sub-header or auxiliary cards bearing that spelling of the surname but referring the searcher back to "S-m-i-t-h." This was



JOSEPH FIELDING SMITH, FIFTH AND PRESENT PRESIDENT OF THE GENEALOGICAL SOCIETY OF UTAH.



JOHN A. WIDTSOE, A DIRECTOR OF THE GENEALOGICAL SOCIETY OF UTAH AND CHAIRMAN OF THE COMMITTEE WHOSE EFFORTS BROUGHT THE TEMPLE INDEX BUREAU RECOMMENDATION FINALLY TO THE ATTENTION OF THE CHURCH PRESIDENCY.

avoided the necessity of looking in forty-three different places for each Smith name checked.

Another decision reached was to count double letters as though they were single. Names beginning with prefixes such as "Mac" should be filed under the first sound of the name following "Mac."

Recognizing the need for more complete identification of names sent to the temples, Brother Russell used his influence to have names of the father, mother, and husband, or

wife, placed upon the temple sheet.

For a time families desirous of having copies made for family use of all cards bearing their surname, in the files, were permitted to have this done by the workers, a charge being made therefor. On April 29, 1926, this practice was discontinued. On April 16, 1926, the Board requested additional help from the First Presidency to put into final distribution the cards in the Index Bureau so as to complete the work as soon as possible. It is difficult to imagine the painstaking care required to place in alphabetical distribution millions of cards so that any card among these millions may be found in a few seconds! This required that each card be handled from eight to twelve times.

But the work continued and on October 12, 1926, Elder Russell was instructed to draw up a notice to appear in the *Deseret News* Genealogical Department, and to be posted on the bulletin boards in the various temples and elsewhere, notifying the Saints generally that on and after January 1, 1927, all temple sheets prepared for endowment must pass through the Clearinghouse. This was a great step forward.

On that date, with the wholehearted approval of the First Presidency, the checking of all temple sheets began at the Temple Index Bureau and has continued for nine years, during which time the Index Bureau has fully justified its existence and the cost and labor of its establishment. It was found that names could be cleared at the Index Bureau on an average of one every thirty-five seconds. With this centralized checking, it became possible to establish and enforce more



JOSEPH CHRISTENSON, VICE-PRESIDENT GENEALOGICAL SOCIETY OF UTAH.





A. WILLIAM LUND, A DIRECTOR OF THE GENEALOGICAL SOCIETY OF UTAH.

satisfactory rules for identification and the type of record sent to the temples was much improved. Up to January 1, 1936, the records of the Temple Index Bureau show that 885,861 temple sheets have been checked at the Bureau containing 6,833,371 names. This checking has prevented the duplication of 561,535

endowments. The Bureau now contains over seven million cards.

IN ADDITION to serving to prevent duplication of temple endowments, the Bureau has proved invaluable as a source of genealogical research. Frequently from one to ten new generations have been located by researchers of the Genealogical Society from the records of the Bureau. Supplementing the indexing of endowments, an index has been made to approximately 150,000 living sealings performed in Nauvoo and Utah. The sealing index comes down to June, 1871. Two books of sealings of deceased couples in the Salt Lake Temple have also been indexed, and one book of sealing of children to parents, as well as alphabetical books A to C of the sealings of living couples in the Salt Lake Temple, coming down to September 7, 1904. These sealings are frequently of great assistance in research.

Since 1926 Brother Marcus O. Funk has served as assistant superintendent of the Index Bureau, rendering faithful and valued service.



MARK E. PETERSEN, A DIRECTOR OF THE GENEALOGICAL SOCIETY OF UTAH.

There are, at the present time, eleven others serving as checking clerks.

With the increase in temple work that is bound to come, the growth of the Index Bureau to vast proportions is a foregone certainty. About five hundred thousand new cards are being added each year. In December 1933, the Temple Index Bureau was moved to its new home on the lower floor of the Joseph F. Smith Memorial Building, 80 North Main Street. The entire move was accomplished in one week's time, over six million cards being transferred to the new location. Shortly afterwards steel files were purchased to house a total of twenty million cards.

The L. D. S. Temple Index Bureau undoubtedly is the largest existing genealogical index, the value of which will increase with the years.

What a glorious monument is being erected here to the Church authorities who had the vision of the needs for the future of the Index Bureau and to Superintendent Harry H. Russell and those who have labored so faithfully with him to bring this dream to substantial reality.

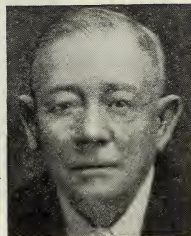
NOTE: JAMES M. KIRKHAM, WHO IS ALSO A DIRECTOR OF THE GENEALOGICAL SOCIETY OF UTAH, HAS AN ARTICLE BEGINNING ON PAGE 236 WITH WHICH HIS PHOTOGRAPH APPEARS.



THIS PICTURE WAS TAKEN ON THE DAY OF THE FORMAL OPENING OF THE NEW HEADQUARTERS OF THE SOCIETY, JANUARY 17, 1934. IT SHOWS PRESIDENT ANTHONY W. IVINS, WHO WAS THEN PRESIDENT OF THE GENEALOGICAL SOCIETY OF UTAH, AND ARCHIBALD F. BENNETT, SECRETARY OF THE GENEALOGICAL SOCIETY OF UTAH, EXAMINING ONE OF THE INDEX BUREAU CARD FILES.

# LOGAN TEMPLE

LOGAN, UTAH



PRESIDENT  
WILLIAM  
A. NOBLE

a large square tower at each end. The tower at the west end is one hundred sixty-five feet high, and the one at the east end is one hundred seventy feet high.

Marriner W. Merrill was first president of the Logan Temple, beginning May 21, 1884, with Moses Thatcher and N. C. Edlefsen as assistants. The second Logan Temple president was Wm. Budge, beginning in 1906, followed by Joseph R. Shepherd, beginning in 1918, who was followed by the present president Wm. A. Noble, beginning March, 1935. John E. Carlisle has been assistant to the president since 1911, and Wm. A. Noble was assistant to the president from 1917 until he became president last year.

At the beginning of ordinance work in the Logan Temple, back in 1884, only one endowment session was held each day. The number of sessions held daily has increased from time to time, until today six sessions are held daily, four during the day time and two each night. On a very few occasions it has become necessary to hold seven sessions during the day and night.



NIGHT VIEW OF LOGAN TEMPLE

FROM ITS COMMANDING ELEVATION IN THE CITY OF LOGAN THIS TEMPLE STANDS SENTINEL OVER FERTILE CACHE VALLEY AND ITS SURROUNDING COUNTRY, AS A SYMBOL OF THE LORD'S HARVEST IN LATTER DAYS.

THE TEMPLE site in Logan, Cache County, Utah, was dedicated May 18, 1877, by Orson Pratt, under the direction of President Brigham Young, and the cornerstones were laid September 17, 1877. Seven years were spent in its erection and the building was dedicated May 17, 1884, by President John Taylor. President Heber J. Grant is the only member of the General Authorities of the Church now living who was present as such at the dedication.

The Temple was seven years in

building. It is difficult to estimate the exact cost because of the manner in which it was built, a large portion having been given in labor, farm products, and by other means, but it is safe to say that it cost approximately three-quarters of a million dollars exclusive of the land and other improvements upon the land.

The main building of the temple is one hundred seventy-one feet long, ninety-five feet wide, and eighty-six feet high at the square, with an octagonal tower at each corner one hundred feet high, and





TEMPLE HILL, MANTI, SANPETE COUNTY, ATOP OF WHICH IS MANTI TEMPLE.

# MANTI TEMPLE

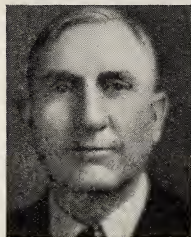
MANTI, UTAH

OVERLOOKING THE CITY OF MANTI FROM TEMPLE HILL, THIS HOUSE OF THE LORD BEARS WITNESS TO THE NEARBY INHABITANTS, AND TO ALL WHO GO AND COME, THAT THE PURPOSES OF GOD FOR THE SALVATION OF MAN SHALL ALL BE FULFILLED.

ON AUGUST 5, 1850, President Brigham Young pointed out the present site of the Manti Temple, which was later dedicated by him on April 25, 1877.

On Monday, April 30, five days later, actual work of excavation began. It took two years to clear the ground for the building. April 14, 1879, the cornerstones were laid. President John Taylor laid the southeast corner, Bishop Edward Hunter the southwest, Frederick W. Cox, the northwest, and Horace Eldridge the northeast.

Dedicatorial services were held May 21, 1888. Elder Lorenzo Snow



PRESIDENT ROBERT D. YOUNG

officiated, and offered the dedicatory prayer.

This temple, which is visible from nearly all parts of Sanpete valley, is, like the Logan Temple, one hundred seventy-one feet long and ninety-five feet wide. The walls are about eighty-five feet high. The east tower is one hundred seventy-nine feet and the west tower one hundred and sixty-nine feet high. The building, including the preparation of the ground, cost approximately one million dollars.

According to records at hand the first president was Daniel H. Wells, who was set apart May 16, 1888, followed by Anthon H. Lund, October 14, 1891, followed by John D. T. McAllister, May 14, 1893, who was in turn followed by Lewis Anderson, August 3, 1906, who was followed by the present president, Robert D. Young, Dec. 30, 1933.

Writes President R. D. Young: "We highly appreciate our call to work in this holy temple. The work in our temples is the surest and safest and greatest spiritualizing force in the world, and brings men closer to the pure love of Christ and the revelation of God for the perfecting of man.

"The people of our temple district are fine and upright men and women and we are happy to discover of late an increase among the young people attending to temple work; they have indeed the spirit of Elijah."





RUTH MAY FOX

# YOUTH and TEMPLES

By RUTH MAY FOX

General President Young Women's  
Mutual Improvement Association

“OUR HEAVENLY FATHER REJOICES TO SEE HIS YOUNG PEOPLE CHOOSE THEIR COMPANIONS WITH PURE MOTIVES AND WITH THE DESIRE TO LIVE TOGETHER IN HOLY WEDLOCK, BUT HE LIKES TO BE CONSIDERED IN THE CONTRACT. WE ARE HIS CHILDREN AS WELL AS THE CHILDREN OF OUR EARTHLY PARENTS, AND HE DESIRES THAT LATTER-DAY SAINTS SHOULD ASK FOR AND RECEIVE HIS BLESSING IN MARRIAGE.”

DOWN through the centuries the Lord has entered into partnership with Youth for the accomplishment of His purposes—so writes Ruth May Fox, whose rich mellowed life still glows with a warm and understanding appreciation for Youth and the problems of Youth. Ruth May Fox was born in Westbury, Wiltshire, England, eighty-two years ago. Her parents joined the Church soon after her birth. When Ruth was sixteen months old, her mother died. Until Ruth was twelve her father, who traveled much for the Church, reared her and inspired her with a deep love of truth and goodness from which grew a testimony of the Gospel that has dominated her life. After coming to America and working some two years in Philadelphia to acquire means to journey to Utah, Ruth May, with her father and a congenial step-mother and stepsister of her own age, came to Utah on foot and by ox team in 1867. Her marriage to Jesse W. Fox, Jr., occurred in 1872. In addition to becoming an inspired mother of six sons and six daughters she has found time to write, and to serve her Church and community in a distinguished manner, having been active in the Woman's Suffrage Association, charter member, treasurer, and subsequently president of the Woman's Press Club; Temple Square Guide, Primary worker, auditor of the National Council of Women six years; and she has held many other responsible posts. Ruth May Fox has been identified with the Young Women's General Board since 1898, a member of the General Presidency since 1905, and President since 1928. Her sympathetic and understanding approach to the problems of Youth has won for her an undying place in the hearts of the young people of the Church—and to them she addresses this message on Youth and Temples.

THAT THE Lord does not favor age as against youth in bringing about His purposes in the earth is fully proved by the fact that many of His illustrious ones were chosen in their early years. Samuel the Prophet, of Bible history, was but eight years of age when he heard the voice of the Lord calling him and intrusting him with a message to Eli, the Priest, telling him what should befall him and his household. David was anointed to be king over Israel while yet a shepherd boy. Timothy also of later time was but a lad when he became an earnest advocate of the cause of Christ and a beloved companion of the Apostle Paul. The mother of our Lord Jesus Christ is described as a beautiful maiden not yet out of her teens when she was met by an angel who gave her the heaven-sent news that she should be the mother of the Messiah.

So also it was in the opening of this last dispensation, Joseph Smith, the Prophet, though but fourteen years of age, was the chosen vessel of the Lord to light the torch which should eventually illumine the whole world with its glory. When the time came to organize the Church, stalwart men of about his own age were largely selected to be its founders. Since that time young men by the thousands and in later years young women also, have been sent out as missionaries to spread the light of truth among the nations of the earth and have been rewarded by adding to the Church hosts of young people as well as older ones.

When the temple was to be constructed in Kirtland, Ohio, it was de-

signed for the blessing of the youth as well as for adults, and youth assisted their elders until it was completed. Eliza R. Snow, in “The Women of Mormondom,” says:

“With very little capital except brain, bone, and sinew, combined with unwavering trust in God, men, women, and even children, worked with their might; sisters were actively engaged in boarding and clothing workmen not otherwise provided for—all living as abstemiously as possible so that every cent might be appropriated to the grand object, while their energies were stimulated by the prospect of participating in the blessing of a house built by the direction of the Most High and accepted by Him.”

If the youth of Israel could comprehend even to a small degree the benefits of the temple ordinances as pertaining to this and the after life, no power could withhold them from living worthy to participate in them.

President Brigham Young in one of his sermons on temple work exclaimed: “When I think upon this subject, I want the tongues of seven thunders to wake up the people.”

Why was President Young so over-poweringly concerned that the Latter-day Saints should be alive to their marvelous opportunities? “Because,” he said, “We that are here are enjoying a privilege that we have no knowledge of any other people enjoying since the days of Adam, that is, to have a temple completed wherein all of the ordinances of the house of God can be bestowed upon His people. Brethren and sisters, do you understand this? It seems that a great many of the people know nothing about it.”

This is true of many of our young people today. Where does the fault



lie, is it in the home, or in the auxiliary organizations which were organized for the express purpose of teaching the youth of Israel the way of life, or is it because the temple ordinances are considered too sacred for discussion?

The two first questions may be answered by acknowledging that in some instances the home and the young people's organizations may not have done their full duty in teaching the significance of temple work. As to the last question, temple ordinances are too sacred for commonplace conversation, and should only be discussed, if at all, with the greatest sincerity and reverence. However, there is no desire on the part of the Church or any of its auxiliaries to withhold needed information from any of their members who are seeking it in the right spirit, but meaningless criticism should not be indulged in.

SIDE CORRIDOR, SALT LAKE TEMPLE  
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"Young people and sometimes older people will question this or that thing about the temple service. 'Is this or that necessary?' 'Is this or that reasonable?' 'Why should I do this or that?' Even though such questions should be needless, it is best to answer them, especially if they are asked by those who are untrained and inexperienced, and therefore unable to think for themselves."

Youth is naturally and rightfully inquisitive. It wants to know, but knowledge should be tempered with wisdom. We avoid mentioning the name of God too frequently, not because there is anything secret about that holy name, but because it designates a being more sacred and pure than we can understand. Just so with temple work; it is sacred, not necessarily secret.

The following appeared in *The House of the Lord*, by Dr. James E. Talmage, published in 1912:

"The Temple endowment as administered in modern temples comprises instruction re-

\*John A. Widtsoe, *Genealogical Magazine*, 1921.

lating to the significance and sequence of past dispensations, and the importance of the present as the greatest and grandest era in human history. This course of instruction includes a recital of the most prominent events of the creative period, the condition of our first parents in the Garden of Eden, their disobedience, and consequent expulsion from that blissful abode, their condition in the lone and dreary world, when doomed to live by labor and sweat, the plan of redemption by which the great transgression may be atoned, the period of the great apostasy, the restoration of the Gospel with all its ancient powers and privileges, the absolute and indispensable condition of personal purity and devotion to the right in present life and a strict compliance with gospel requirements.

"As will be shown, the temples . . . provide for the giving of these instructions in separate rooms, each devoted to a particular part of the course; and by this provision it is possible to have several classes under instruction at one time. The ordinances of the endowment embody certain obligations on the part of the individual, such as covenant and promise, to observe the law of strict virtue and chastity, to be charitable, benevolent, tolerant, and pure; to devote both talent and material means to the spread of truth and the uplifting of the race. . . . With the taking of each covenant and the assuming of each obligation a promised blessing is pronounced, contingent upon, the faithful observance of the conditions."

TEMPLE ordinances are a part of the eternal plan which God has instituted for the salvation of His children and are just as necessary to be understood as the doctrine of baptism or the laying on of hands for the gift of the Holy Ghost. With what pride Latter-day Saint parents take their babies to the fast meeting to have them blessed and given a name by the Elders who hold the authority to say, "By this name it shall be known in the earth," and that name is recorded in the heavens and the angels given charge concerning it. Naturally, parents feel that this ordinance entitles their children to certain blessings, especially the watch-care of our Heavenly Father.

When the child attains to the age of eight years, again with rejoicing the parents present it to the proper authority for baptism whereby it enters the fold of Christ.

No Latter-day Saint hesitates at the performance of these ceremonies. They rather regard them as a great blessing which will have much influence in protecting their children from the wiles of the evil one. Why then, question the temple ordinances? God is the author of them all and knows what is best for the advancement and eternal progress of His children. Furthermore, he knows the difficulties and temptations which beset mortals, and

THE GARDEN ROOM,  
SALT LAKE TEMPLE.

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temple worship reacts upon the individual, fortifying Him with power to withstand them.

A frequent question asked, is "Why should I be married in the temple?" The answer is, "For your own good and exaltation." Marriage is one of, if not the most important step one takes in life. Our Heavenly Father rejoices to see His young people

choose their companions with pure motives and with the desire to live together in holy wedlock, but He likes to be considered in the contract. We are His children as well as the children of our earthly parents and He desires that Latter-day Saints should ask for and receive His blessing on their union.

As to the marriage ordinance, no marriage ceremony performed anywhere on the face of the earth could possibly be more chaste, sacred, or beautiful than that solemnized in Latter-day Saint temples. The bride and bridegroom appear in

spotless white, emblematical of purity. With bodies clean and hearts devout, they seek a sealing and a blessing which shall last throughout eternity.

We are happy to record that there are thousands of young people who have given or are giving service in the several temples, to their great joy and satisfaction. These are they who have a strong desire to live in accordance with the will of God and who want to keep themselves unspotted from the world by shunning the evils thereof.

They appreciate also the great privilege of being a connecting link between the living and the dead and of being able to trace, in time, their lineage back to the earthly father and mother of us all. As a fitting close to this article, we quote the following paragraph from the dedicatory prayer offered in the Salt Lake Temple by President Wilford Woodruff:

"We also uphold before thee the Young Men's and Young Ladies' Mutual Improvement Associations, with all their officers, general and local, and the members. May they be prospered of thee, their mem-

bership be enlarged, and the good that they accomplish increase with every succeeding year. For the Primaries and Religion Classes we also seek thy constant blessing and guiding care; may the spirit of instruction be poured out upon the presidents and associate officers and teachers. May they keep pace with the rest of the educational establishments in thy Church; so that from their earliest years our children may be diligently brought up in the ways of the Lord, and thy name be magnified in their growth in virtue and intelligence."

THE WORLD ROOM LOOK-  
ING WEST, SALT LAKE

TEMPLE.  
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NIGHT VIEW OF THE HAWAIIAN TEMPLE

# HAWAIIAN TEMPLE

LAIE, OAHU, HAWAII



PRESIDENT WILLIAM M. WADDOUTS

FIRST LATTER-DAY TEMPLE OF THE LORD TO BE BUILT AWAY FROM THE AMERICAN MAINLAND. COMMANDING AN UNOBSTRUCTED VIEW OF THE OCEAN FROM AN ELEVATION AMID TROPICAL SPLENDOR, THIS HOUSE OF THE LORD OFFERS OPPORTUNITY FOR SERVICE AND SALVATION TO THE POLYNESIAN SAINTS.

in the presence of the other two brethren named, selected and dedicated a spot at Laie on the island of Oahu, for the erection of a temple.

The matter was laid before the General Conference of the Church, held in Salt Lake City, October 3, 1915, and it was then decided by unanimous vote to erect a temple in Hawaii in the interest of the Polynesian Saints. The temple was dedicated by President Heber J. Grant November 27, 1919.

ON THE occasion of a visit to the Hawaiian Islands of President Joseph F. Smith, Apostle Reed Smoot, and Bishop Charles W. Nibley, in the summer of 1915, the erection of a temple at Hawaii was discussed and on June 1, 1915, President Joseph F. Smith,

The Hawaiian Temple is situated on an eminence commanding an unobstructed view of the ocean. It is built in the shape of a Grecian cross and measures one hundred two feet from east to west and seventy-eight feet from north to south. The central portion of the edifice, which has no towers, rises to a height of fifty feet and the temple grounds are most beautifully ornamented with tropical vegetation. The estimated cost was two hundred fifteen thousand dollars.

Writes President William M. Waddoups who has presided over the Hawaiian Temple since its dedication: "It is, so far as I know, our pleasure to have done the first work for any living persons of the following races, in any Latter-day Saint temple: Chinese, Japanese, and Korean. There have been endowments for a good number of Hawaiians performed in other temples; a small number of Maoris have been endowed in the Salt Lake Temple; I also think a number of Samoans entered the Salt Lake Temple. I do not know that any persons from other Polynesian lands have ever been endowed in any of the mainland temples.

"Thousands of tourists visit the temple grounds at Laie every year. It is one of the beauty spots of the islands and attracts almost all of the visitors who come to our shores. Free literature and guides are available to our visitors. We feel that this is one of the very important missionary opportunities offered to our Church."



# Editorial

## *The House of the Lord*

A TEMPLE is an edifice in which the most comprehensively sacred ordinances of the Church are performed. It is "a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." It is an earthly home of the Lord.

Temples are necessary in every dispensation, for in them the Lord reveals Himself in person or by His Holy Spirit, and out of them proceeds the preparation of the world for its final destiny. In the temples, time and eternity are bridged and the unity of the plan of salvation made apparent. Gospel living centers upon and is completed through temple activity.

Spiritual power is generated within temple walls, and sent out to bless the world. Light from the house of the Lord illumines every home within the Church fitted for its reception by participation in temple privileges. The path from the temple to the home of man is divinely brilliant. Every home penetrated by the temple spirit enlightens, cheers, and comforts every member of the household. The peace we covet is found in such homes. Indeed, when temples are on earth, the whole world shares measurably in the issuing light; when absent, the hearts of men become heavy, as if they said, with the people of Enoch's day, "Zion is fled."

Temples are for the benefit and enlightenment of the members of the Church. In them are revealed the keys of the Priesthood, and there power is given men "from on high" to meet the many issues of life. There men may commune with the forces of heaven, until doubt and questioning are replaced by knowledge and certainty. The ordinances and ritual of the temple, profoundly meaningful, set forth completely and comprehensively the truths of life, explain the mystery of existence, and make the Gospel more understandable. Those who have received with open hearts the blessings of the temple go out with increased power and a new understanding of life's problems.

Men may rise through temple work to high levels of character and spiritual joy. Once only may a person receive the temple endowment for himself, but innumerable times may he receive it for those gone from the earth. Whenever he does so, he performs an unselfish act for which no earthly recompense is available. He tastes in part the sweet joy of saviorhood. He rises towards the stature of the Lord Jesus Christ who died for all. Men who thus serve the dead go out of the temple into the marts of men with renewed power to deal fairly with others, to put into practice the golden command "Do ye unto others as ye would have them do unto you."

Yet there are immediate rewards in such vicarious service. Every time a person receives the temple endowment for another, he reviews the

eternal journey of man, is reminded of the conditions of eternal progress and of his own covenants to obey God's law, is impressed anew with the necessity of making truth alive by use, and beholds again the glorious destiny of righteous man. His memory is refreshed, his conscience warned, his hopes lifted heavenward. Temple repetition is the mother of daily blessings. Whenever one turns, temple service profits those who perform it.

Those who enter the temples and desire to obtain most from the experience must seek to purify their hearts in preparation. Only those who do so share fully in the blessings that flow from the temple. Unworthy persons, or those with minds fixed upon external things, who may enter, will not sense the essential beauty and value of the temple ordinances. The pure in heart shall know that God is in His temple. It must always be kept in mind that the work in the temples, as in all divisions of the Church, is done by mortal, imperfect men, but that the story and lessons and issues of the temple endowment are divine and perfect. All who enter the temple must look through material imperfection into spiritual perfection.

All who use their temple privileges righteously will receive peace, safety, understanding, and joy. Young, middle-aged, and old—all need the help that the temples proffer. And it is well to seek for temple blessings early in life. Much is lost throughout life when marriage is not entered into under the sealing authority of the temple. A temple is "a place of thanksgiving for all saints . . . that they may be perfected in the understanding of their ministry, in theory, in principle, and in doctrine, in all things pertaining to the kingdom of God on earth . . . and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God." Such blessings are needed by every Latter-day Saint, and the whole world is in direct need of them.

Glorious events took place one hundred years ago when the Kirtland Temple, first in this dispensation, was dedicated. Heavenly visions and spiritual manifestations of utmost value to humanity were received. The spirit of the temple was upon the people. Pathetic and glorious is a sentence of the dedicatory prayer, uttered on March 27, 1836: "For thou knowest that we have done this work through great tribulation; and out of our poverty we have given of our substance to build a house to Thy name, that the Son of Man might have a place to manifest Himself to His people." Does not that statement carry a lesson to us of this day?

Consider how poor we should be without our temples and the truths they represent! We praise the Lord for our temples and for our understanding of the use of them. May we ever be a temple-building, temple-using people!—J. A. W.



# TEMPLE PRESIDENTS

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS SINCE  
THE KIRTLAND TEMPLE DEDICATION A CENTURY AGO



SINCE NO undisputable record of the presiding officers of all latter-day temples is available at this time, neither completeness nor absolute accuracy is claimed for this information, but from data now available in the Church Historian's office it appears that the men whose pictures are given below have presided over the temples of the Lord in this dispensation in the order named. For available dates and other data see individual treatment of temples found elsewhere in this issue.



Reading from  
left to right:

Kirtland Temple  
Joseph Smith

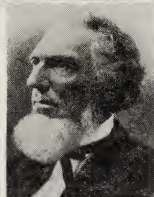
Nauvoo Temple  
Brigham Young

St. George Temple  
Wilford Woodruff  
John D. T.  
McAllister  
David H. Cannon



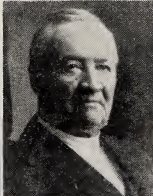
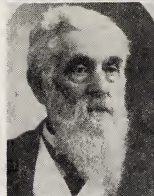
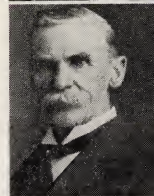
St. George Temple  
(Continued)  
Thomas P. Cottam  
Edward H. Snow  
Geo. F. Whitehead

Logan Temple  
Mariner W.  
Merrill  
William Budge



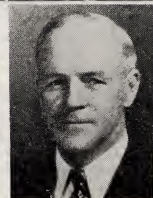
Logan Temple  
(Continued)  
Jos. R. Shepherd  
William A. Noble

Manti Temple  
Daniel H. Wells  
Anthon H. Lund  
John D. T.  
McAllister



Manti Temple  
(Continued)  
Lewis Anderson  
Robert D. Young

Salt Lake Temple  
Lorenzo Snow  
Joseph F. Smith  
Anthon H. Lund



Salt Lake Temple  
(Continued)  
Geo. F. Richards

Hawaiian Temple  
Wm. M. Waddoups

Alberta Temple  
Edward J. Wood

Arizona Temple  
David K. Udall  
Charles R. Jones



J. M. SJODAHL

FROM A LONG and colorful career as journalist, author, scholar and missionary Elder J. M. Sjodahl of the Church Historian's office here brings to the readers of the "Era" a brief and thoughtful review of some of the ancient temples that have held significant place in the history of the Gospel on earth. Born in Sweden in 1853, educated in Stockholm and London, Elder Sjodahl was first a Swedish Lutheran, later a Baptist, but became a Latter-day Saint after coming to Mant, Utah, in 1886, and has since proclaimed the Gospel in all the world with his pen and with his voice. He has been editor of several publications including the "Millennial Star" in Liverpool during the World War, and the *Deseret News*; he has been staff member and frequent contributor to many more publications including "The Improvement Era." He has filled missions in Palestine and Switzerland, published the *Doctrine and Covenants Commentary*, *The Reign of Anti-Christ* and other books, has translated several Church works into Swedish and has written and done research in many languages. In dealing here with *Ancient Temples* J. M. Sjodahl condenses much interest and information into a brief space.

EZEKIEL, in his vision of the temple, saw running water issuing from the foundations of it, which gradually swelled until it became a large river that healed the waters of the Dead Sea and made it fit for living creatures. (Ezek. 47.) It is not impossible that this is a prophecy of what will literally transpire; but even if we regard it as figurative, it is strikingly true. From the temples of God, in all dispensations, "living water;" that is, spiritual force, has always flowed from the sacred services, influencing the civilization of

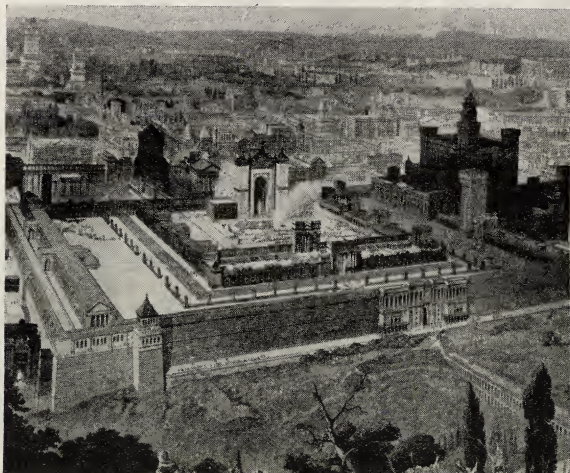
# ANCIENT TEMPLES

## *A Brief Review*

By J. M. SJODAHL

*Of the Church Historian's Office*

"THE HISTORY OF THE TEMPLES OF GOD IS THE HISTORY OF HIS PEOPLE. WHEN THOSE PLACES FALL, HIS WORSHIPPERS BECOME SCATTERED. WHEN THE TEMPLES ARE AGAIN REARED, THEY GATHER, AND AS THE PEOPLE ARE FAITHFULLY 'STANDING IN HOLY PLACES,' THE CAUSE OF THE KINGDOM OF GOD IS ADVANCED ON EARTH AS IN HEAVEN."—THE AUTHOR.



TEMPLE AT JERUSALEM  
ARTIST'S RECONSTRUCTION OF SOLOMON'S TEMPLE IN THE FOREGROUND, WITH OTHER STRUCTURES OF OLD JERUSALEM IN THE BACKGROUND.

man, as no other force in the world.

Hence, the history of the temples of God is the history of His people. When those places fall, His worshippers become scattered. When the temples are again reared, they gather, and as the people are faithfully "standing in holy places" the cause of the kingdom of God is advanced on earth as in heaven.

A brief paper on the temples of God properly begins with a review of the tabernacle reared in the wilderness by Moses. That was, as it were, a replica of the tabernacle "not made with hands," into which Christ went, "having obtained eternal redemption for us." (Heb. 9:11, 12.)

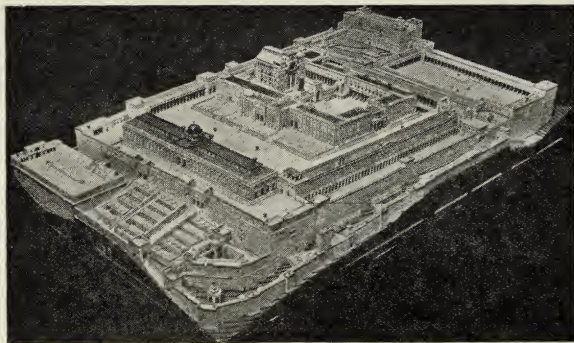
One of the last prophetic visions of the scriptures is one concerning

this heavenly tabernacle, or temple. We read: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. 21:3.)

### THE TABERNACLE

IMMEDIATELY after the Lord, on Sinai, had established His covenant with Moses, as the representative of Israel, He commanded him to ask the people for free-will offerings with which to build a tent





RECONSTRUCTION OF THE TEMPLE OF HEROD

suitable for sacred purposes. They had, it seems, a tabernacle of congregation, where the presence of the Lord was manifested, (Ex. 33:7), but He required a dwelling built according to a heavenly pattern. (Ex. 25:9, 40.) Gold, silver, brass; fabrics and yarn of fine linen and goats' hair; skins, oil, spices, onyx and other precious stones, and fine woods were needed.

Before the exodus the Israelites had been richly endowed by the Egyptians, who in their fear of death were glad to see them leave at any price, and they could easily obtain of passing merchants such materials as the desert did not produce.

The tabernacle was built and reared on the first day of the first month of the year. Its completion was also the beginning of a new epoch in the history of the people.

This building was an oblong, rectangular structure, thirty cubits\* in length and ten in breadth and

height. Its frame consisted of boards, each ten cubits by one and one-half, standing in silver sockets and firmly joined together, yet easily taken apart. This box was covered with curtains of costly material and workmanship. The first was one of fine linen embroidered with figures of cherubim in blue, purple and scarlet. This was the ceiling. The second was made of goats' hair and the third of rams' skins, dyed red. The outward cover was of some heavy material, "tawash," possibly some kind of leather.

The interior was divided into two compartments, by means of a veil of rich embroidered linen. The golden altar of incense, the table of shewbread and the gold candlestick constituted the furniture of the large room, the Holy Place, to which only priests had access. In the smaller compartment, called the

Holy of Holies, the ark was kept, and the High Priest alone might enter this sanctuary.†

The Tabernacle, when Israel had crossed the Jordan, was first set up at Gilgal. Then it was pitched at Shiloh. Finally when the Temple of Solomon was completed, it was deposited there (2 Chron. 1:3-6), and was possibly destroyed by Nebuchadnezzar.

#### THE TEMPLE OF SOLOMON

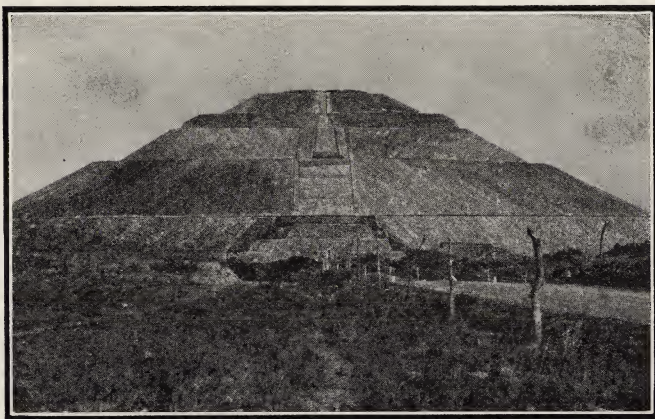
THE PLAN and model of this historic structure were formed after those of the tabernacle. The utensils were the same. It was surrounded on three sides by chambers, each five cubits square, and it had a porch which rose to a height of one hundred twenty cubits. Here were also two artistically finished pillars, each eighteen cubits high. One was called Jachin, "He shall establish;" and the other, Boaz, "In Him is strength." Just what the object of these obelisks was is not stated. Paul may have had them in mind when he compared the Christian hope to an "anchor," [or anchor chain] "of the soul, which entereth into that within the veil" (Heb. 6:19), if they, perhaps, were, by means of chains, connected with the interior of the temple.

The main laver, or baptismal font, was a huge copper vessel, five cubits high and ten cubits from brim to brim. It had a capacity of sixteen thousand gallons, and stood on a pedestal of twelve oxen, a design which, possibly, was a reminder of

†For a detailed description, see Ex. 25:30 and 36:40. Also, Heb. 9.

\*A cubit is about 18 inches, or, as some hold, 21 inches.

TEMPLE OF THE SUN, SAN JUAN TEOHUACAN. IT STANDS ABOUT TWENTY-FIVE MILES NORTHEAST OF MEXICO CITY, AND IS TWO HUNDRED AND SIXTEEN FEET IN HEIGHT.



Photograph by  
Dr. F. S. Harris.



EL CASTILLO CHICHEN  
ITZA, YUCATAN, MEXICO.  
Photograph by Dr.  
F. S. Harris.

the dedication of the tabernacle and the altar in the wilderness, when the twelve princes of Israel—we might call them apostles—brought the offerings of the people before the Lord in six covered wagons, drawn by twelve oxen. (Num. 7.)

The dedicatory prayer offered by King Solomon (2 Chron. 6:14-42) is perhaps the most sublime literary composition in the Old Testament. In answer to that prayer, fire came down from heaven, and the Glory of the Lord filled the house, whereupon the entire congregation lifted up their voices in song and praise.

This temple kept its glory only thirty-three or thirty-four years. Then the Egyptian Shishak invaded Jerusalem and carried away the sacred treasure, as well as the shields of gold of Solomon. (1 Kings 14:25-28.) After undergoing many profanations, the building was plundered and burnt by the Chaldeans under Nebuchadnezzar, in the year 584 B. C. (2 Kings 25:13-15.)

#### THE SECOND TEMPLE

1. A second temple was erected by Zerubbabel and the exiles who had returned from the captivity, but many of the older generation regarded this structure as very much inferior to that of Solomon. (Ezra 3:12.) In the year 163 B. C. it was profaned by Antiochus Epiphanes, who erected an image of Jupiter on the altar of burnt offering, an outrage that brought Judas Maccabaeus and his patriotic followers to the front. After sanguinary encounters, they recovered the city and the temple, purified the sanctuary and repaired it, 160 B. C.

2. About twenty years before the

TEMPLE OF QUETZALCOATL  
IN FOREGROUND WITH  
TEMPLES OF THE SUN  
AND THE MOON AT THE  
LEFT IN BACKGROUND.  
SAN JUAN TEOTIHUACAN.



Christian era, Herod the Great, undertook to repair and rebuild this temple. It is said that for nine years he employed eighteen thousand workmen, aiming at restoring the splendor of the first temple. After his death, the work of improvement continued. At the beginning of the ministry of Jesus, forty-six years after the restoration had commenced, the work was still going on (John 2:20). When Titus in the year A. D. 70 took Jerusalem, he wished to preserve the temple, but it was nevertheless destroyed by fire, as the first temple was destroyed by the Chaldeans.

As has often been observed, it did not have the ark with the mercy seat, not the Glory of God (the Shekinah), not the urim and thummim, but by the personal presence in it of the Son of God, its glory was, according to the word of the Prophet Haggai (2:9) greater than that of the former temple.

In parenthetical comment it may here be remembered that the same prophet, in the same verse, has the following prediction, yet to be fulfilled: "And in this place will I give peace, saith the Lord of hosts."

Another temple is yet to be reared on this ground which today is occupied by a Mohammedan mosque.

A few lines concerning this "Herodian" temple: If we were to have entered the court of the gentiles, we should have found ourselves in a market place, where merchants and money changers had established themselves.

Before us and raised a few feet would have been the court of the women. On pillars along the wall were inscriptions warning gentiles and unclean persons not to enter on the pain of death. (Eph. 2:13, 14.)

An ascent of fifteen steps led to the inner or men's court. These two courts were the courts of Israel, and there the people prayed while the priests were offering sacri-

fices. (Luke 1:10.) There was also a court to which only priests had access.

From the porch the *Holy Place* was entered, which was separated from the Holy of Holies by the double veil, that, at the time of the crucifixion, was rent in two, to indicate that the way to the Heavenly Father had been made accessible by the Mediator, Jesus Christ. (Heb. 10:19-22.)

Here, at the time of the destruction of the Temple, Titus found the golden candlestick, the table of shewbread and the trumpets by which the priests had proclaimed the years of jubilee.

#### ONIAS' TEMPLE

IT APPEARS from Josephus that the Jews in Egypt also had a temple.

Onias, son of the High Priest Onias, during the persecution of Antiochus Epiphanes, as so many other Jews, fled to Egypt. Having gained the favor of the sovereigns, Ptolemy Philometer and Cleopatra, he asked them for permission to build a temple in Egypt. He urged that it would be an advantage to their country to have Jews come



there to settle, as they would do, if they had a sanctuary there, and to come there to yearly festivals, if not to settle permanently. Finally, he was given permission to erect a temple for his people on the site of Isis in the district over which he was governor. He further justified his plan by reference to Isaiah 19:19, 20: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt."

The temple was completed on the same model as that in Jerusalem, but on a smaller scale, and Onias was invested with the High Priesthood. Descendants of Aaron were sent to assist him, and Levites were employed in the temple service.

parture from his elder brothers in their first settlement. It is stated that it was constructed after the manner of the temple of Solomon; only, it was less elaborate. (2 Ne. 5:16.) Curiously enough, Josephus, referring to the temple of Onias in Egypt, uses practically the same expression as Nephi. He says, "Onias built a temple and an altar to God, like, indeed, to that in Jerusalem, but smaller and poorer."

In this temple Jacob, after the death of Nephi, in accordance with a command of the Lord, delivered the discourse in which he rebuked the Nephites for their covetousness and unchastity and predicted that the Lamanites would never be destroyed, because they had kept their marriage covenants. (Jac. 2:12-14; 23-35; Jac. 3:6.)

We read also of a temple in the

land of Zarahemla (Mosiah 1:18; 2:1-5) where the people gathered to hear King Benjamin, when he abdicated in favor of his son Mosiah (2:29, 30) and gave the people to understand that, because of the covenant they had made with God, they would be called the children of Christ, his sons and his daughters (Mos. 5:6-11). Finally, there was a temple in the land of Bountiful, where, after the crucifixion, our Lord manifested Himself and in a three days' conference revealed anew the entire plan of salvation, as recorded in 3 Nephi, chapters 11 to 26, inclusive.

#### A TEMPLE AT CUZCO

WE HAVE NO detailed description of any of the temples mentioned in the Book of Mormon, but, undoubtedly, they were as gorgeous as the economic circumstances of the people would permit.

Wm. H. Prescott describes, after Sarmiento, and others, the Peruvian temple at Cuzco, which, even if not originally built by Lamanites, suggests a Nephite or Lamanite model.

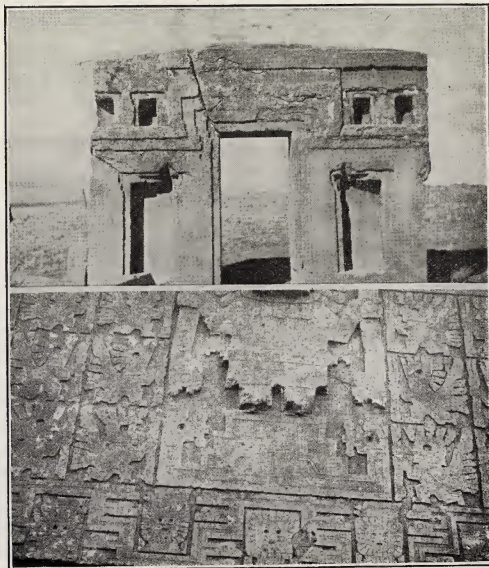
Mr. Prescott says it consisted of a principal building and several inferior chapels, completely encompassed by a wall, all constructed of stone. The interior of the temple was literally a mine of gold. On the western wall was a massive plate



HEWN MONOLITHS AROUND THE TEMPLE OF THE SUN, SAN JUAN, TEOTIHUACAN, MEXICO.

ABOVE, ENTRANCE TO THE ENCLOSURE OF THE TEMPLE OF THE SUN; BELOW, CLOSE-UP VIEW OF CARVINGS ON THE INSIDE OF THE GREAT GATE, ENTERING THE TEMPLE OF THE SUN ENCLOSURE.

Photographs by Melvin J. Ballard.



This temple was open until the time of Emperor Vespasian, when it was ordered closed.

The relations between the Jews in Jerusalem and those in Egypt seem to have been cordial, for in the Apocryphal 2 Maccabees, chapter 1, there is a very brotherly letter advising the people in Egypt to celebrate the Feast of the Dedication in the month of Chislev, corresponding to our December, and more particularly at the time of the winter solstice—our Christmas!

#### BOOK OF MORMON TEMPLES

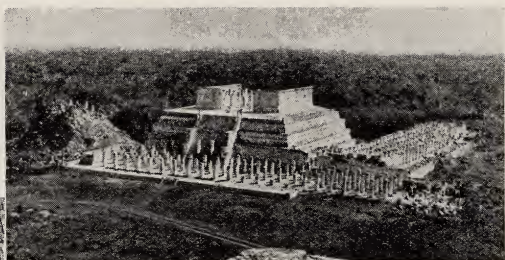
SEVERAL temples are mentioned in the Book of Mormon. Nephi built a temple soon after his de-

of gold of enormous dimensions, thickly powdered with emeralds and precious stones. It was so situated that the rays of the morning sun fell directly upon it at its rising, lighting the whole apartment with an effulgence that seemed more than natural, and which was reflected back from the golden ornaments with



TEMPLE OF THE WARRIORS, CHICHEN ITZA, YUCATAN.

GREAT TEMPLE OF KUKULCAN, CHICHEN ITZA, YUCATAN.



which the walls and ceiling were everywhere incrustured. (Evidently an attempt to provide a substitute for the Glory of God in the temple of Solomon.) The cornices which surrounded the walls were of gold, and a frieze of the same metal let into the stone work encompassed the whole exterior edifice. All the utensils intended for sacred purposes were of gold or silver.

established forever." (D. & C. 109:54.)

In answer to the dedicatory prayer, Jesus appeared on Sunday, April 3, 1836, and assured his servants that this was the beginning of the blessings "which shall be poured out upon His people." (D. & C. 110:10.)

Then Moses appeared and committed to Joseph Smith and Oliver Cowdery "the keys of the gathering

of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north"—a prophetic declaration which is being fulfilled before our eyes today.

Then Elias appeared and, finally, Elijah, the latter declaring that the time had come for his appearance before the great and dreadful day of the Lord. "Therefore," he said, "the keys of this dispensation"—the great and dreadful day of the Lord—"are committed unto your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D. & C. 110:16.)

"Wherefore, stand ye in holy places, and be not moved until the day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen." (D. & C. 87:8.)

#### CONCLUSION

IT IS NOT necessary to go into the details of the history of the modern temples. The subject is fully covered by the Church historians and briefly reviewed elsewhere in this issue of the *Era*. But a concluding word may be permitted.

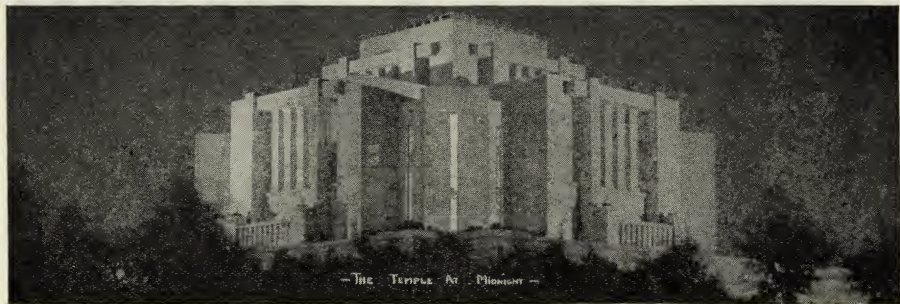
The Kirtland Temple which was dedicated on Sunday, March 27, 1836, was the scene of the most glorious manifestations since the dedication of the Temple of Solomon.

The dedicatory prayer was given by revelation. It was prompted by the Spirit of the Lord. And among other petitions we find this: "Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely the Constitution of our land, by our fathers, be

NEAR VIEW OF THE TEMPLE OF QUETZALCOATL

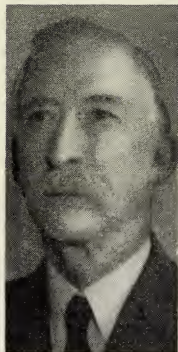






# ALBERTA TEMPLE

CARDSTON, ALBERTA, CANADA



PRESIDENT EDWARD J. WOOD

THE TEMPLE site at Cardston, Alberta, Canada, was dedicated July 27, 1913, by President Joseph F. Smith in company with other general authorities. Later, on September 19, 1915, the cornerstone was laid under the direction of Apostle David O. McKay. This temple was ten years under construction.

When the temple was finished it was dedicated by President Heber J. Grant, most of the General Authorities being present, on August 26, 1923. Under the personal supervision of President and Sister George F. Richards, actual temple work was begun and has continued without interruption ever since.

Writes President Edward J. Wood, who has presided over the temple since its completion: "We have enjoyed many outstanding events in the operation of our temple. For seven years we were visited every July by caravans of Church members and missionaries from the Northwestern States Mis-

FIRST OF THE LATTER-DAY TEMPLES OF THE LORD TO BE ERECTED OUTSIDE OF UNITED STATES TERRITORY, THE ALBERTA TEMPLE STANDS ON BRITISH SOIL, A MONUMENT TO THE TENS OF THOUSANDS OF TRUTH-SEEKING BRITISH SUBJECTS WHO HAVE RALLIED TO THE GOSPEL STANDARD FROM WORLD-WIDE BRITISH POSSESSIONS SINCE THE EARLY DAYS OF THE RESTORATION.

sion under the presidency of Brother and Sister William R. Sloan. They would come in well organized divisions from different states of the mission, so that not too many would come at a time; they would hold street meetings enroute and also in Cardston, and members of the Church and non-members alike for miles around Cardston looked forward to their coming and came in great numbers to attend their street and public meetings. The caravan members, with their children, were well organized and brought their tents. In many cases it was the first time they had visited a temple. They

came prepared to have their ordnance work done; they would stay two or three days and return to their homes as orderly as they had come. They returned rejoicing at having had their temple work done.

"Another outstanding honor to us was the visit of their Excellencies Lord and Lady Willingdon with their distinguished company, being, no doubt, the first representatives of any king of the British Empire to visit a Latter-day Saint temple. They were extremely gracious with spoke to all our temple workers at

(Continued on page 263)

DAYLIGHT VIEW OF ALBERTA TEMPLE





JAMES M. KIRKHAM

# TEMPLE ACTIVITIES IN THE MISSIONS

By JAMES M. KIRKHAM

*President East Central States Mission and  
Director of the Genealogical Society of Utah*

WHILE MEMBERS OF THE CHURCH IN THE MISSIONS ARE PREVENTED FROM DOING ACTUAL TEMPLE WORK, THEY OFTEN HAVE THE ADVANTAGE OF BEING CLOSE TO SOURCES OF GENEALOGICAL INFORMATION. THOSE NEAR THE TEMPLES FREQUENTLY DO ORDINANCE WORK IN EXCHANGE FOR RESEARCH ACTIVITIES DONE BY THOSE IN THE MISSIONS.

AS PRESIDENT of a large and growing mission and as one who has long taken active interest in genealogical and temple work, Elder James M. Kirkham is peculiarly well qualified to discuss mission activities pertinent to temple service, which he does briefly in the accompanying article. Brother Kirkham, former assistant general manager of the *Deseret News* and former publisher of the *Utah Farmer*, has an enviable record of service and success in his many contributions to the Latter-day cause of the Gospel. He writes here as a mission president, telling the story of those who yearn to enter the temples of the Lord for themselves and their dead, but who are prevented from so doing for financial and other reasons. And so they make their contribution by research as they seek out their family histories.

to know more of their ancestors. Non-members have at great expense printed genealogical histories of their families. These records have proved very helpful in aiding our members to obtain their lineage.

The wonderful thing about this genealogical and temple work is how the people in the world, non-members, are doing so much research work and with such zeal and enthu-

siasm that there is no question but that "the hearts of the children have turned to their fathers." When asked why they are going to such expense and spending so much time on this work, their answer is "Just a hobby," or perhaps, "Just a desire to know who my ancestors

RUINS OF THE NAUVOO TEMPLE FROM AN OLD PRINT. THE PART OF THE BUILDING SEEN STANDING HERE HAS LONG SINCE BEEN COMPLETELY DEMOLISHED.

FROM THE islands of the sea, from missions in many lands, from nearly all parts of the United States we hear of Church members who are gathering the records of their deceased relatives, so that the work may be done for them in one of our temples. All this because of a desire to redeem their dead and to provide for them every blessing the restored Gospel offers. Temple work for the dead cannot be started until we know who our ancestors were and where they came from. We must first secure the correct names and other identifying information before records can be made, and this is work that can be done in the missions away from temple accessibilities.

It is surprising to learn of the great amount of genealogical research work that is being done in the missions of the L. D. S. Church all over the world. Many of our members are active in this work, and in addition the Lord has touched the hearts of thousands of other people with a desire to seek after their dead,





were." Others will admit they do not know why.

Men and women in many places have been moved upon to organize societies whose purpose is to do genealogical research work. They have also formed great family organizations developing the love of ancestry and a greater desire to gather family history.

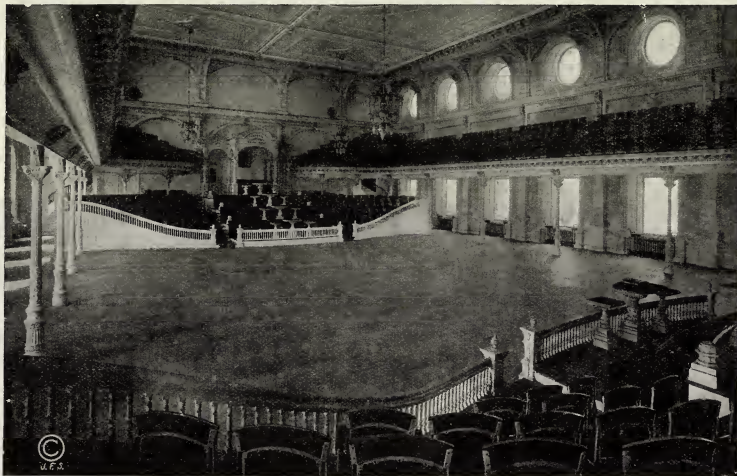
In many countries the governments and some of their smaller subdivisions are devoting time and money to gathering and preserving genealogical information, of which Germany is one example. A few years ago little or no enthusiasm

the gathering and care of genealogical data. One finds in nearly every public library of any size a genealogical department often with a large collection of information.

Histories are being written of counties and towns which are always helpful to the researcher. Men and women of means and often those of moderate circumstances are writing family histories that are very valuable, not only to the immediate family but to collateral lines. From such books many of the families in our Church find helpful data. Newspapers are devoting much space to genealogical material. Some

In former years the great majority of the members of our Church accepted the Gospel in the missions. Where are they going when they seek for their dead? Back to their ancestral homes in the missions whence they came. Those born and reared in the stakes of Zion also have to go back to the missions for the genealogy of their forefathers.

The mission presidents receive many letters asking for genealogical help. The missionary's responsibility is to teach and preach the Gospel to the people and not to do genealogical research work. If this great work of gathering all these



GENERAL VIEW OF MAIN ASSEMBLY ROOM, SALT LAKE TEMPLE  
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was shown by those people in genealogy. Today a marked change has come about. Because of the great interest a Central Society for racial research has been organized in Berlin with spacious rooms where all are asked to send a copy of their genealogy. These copies are placed in archives for future use and reference. Government employees are required to submit an ancestral chart going back to their grandparents. Once the pedigree is started it is often taken back for many generations. Genealogical researchers are trained and certificates given those who pass the requirements.

In our country nearly every state now has its own state library or historical society where there is being gathered the history and records of those who helped build the state. In many of our larger cities there are libraries devoted exclusively to

of the great daily papers are using as much as one, two and even three pages regularly each week, all because of the interest of their readers in genealogical research.

AN OUTSTANDING example of genealogical activity among our members in a public library is to be found in Los Angeles. Hardly a day passes but that a few go there, and often the number is above the fifty mark, to make use of the library's valuable genealogical books and information.

In New York a similar desire is shown by our members who are seeking their dead and taking advantage of the great opportunities they have there in the genealogical and public libraries.

genealogies is to be done, local members in all missions must be taught how to do it.

Our immediate need is better trained missionaries who can help the members and teach them how to make acceptable records, how to do research work, and how to prepare temple sheets so the work for the dead can be done. In some of the large branches this genealogical work is being successfully carried on at the present time.

Because many of the members in the missions live at great distances from a temple and often are in modest financial circumstances, they are prevented from doing the actual temple work.

On the other hand there is an advantage to members who reside in the missions in the matter of genealogical research. They often live near great libraries and record

houses and can visit the counties where their forefathers lived. Relatives and old residents may be contacted and interviewed for family history and information. Unable to visit temples, they may concentrate their energies on research and record-building, the first important step in temple activity. People living in their native land have the advantage of understanding local conditions, which is a big help in successful genealogical research work.

During the last few years there have been many members of our Church from every mission in the United States and even from foreign countries visit the temples at great expense of time and money. The automobile and cheaper methods of transportation have aided many in their desire to go to the temple for their own work.

Many of the Saints in the missions, however, will never be able to visit a temple, for various reasons. This condition calls for some close cooperation between Saints living near the temples and those in the missions. The ones near the temples can do the ordinance work. Those in the mission fields can do the research. Returned missionaries are doing a splendid service by helping in these coordination activities.

Thousands of names have been sent from some of the missions to the temples to have the work done for them. Members near the temples have been happy in doing this work because of the realization that they were helping some of their brethren and sisters in bringing about the salvation of their dead.

SOME OF THE mission genealogical organizations are modeled after the plan for stakes and wards. This is done where local members are available to assume such leadership. Under this plan, genealogical committees are organized in the branches. Members are encouraged and instructed how to gather and prepare the records of their ancestors.

In other missions a missionary is placed at the head of the genealogical work and is assisted by local members, often appointed in the different branches or districts, where they help to supervise the work. Whichever plan is used or whatever method may be followed the problem is to reach the people and then help them, teach them how to make records and gather the definite information necessary for temple work.

Temple activities in the missions are gaining momentum. As we better understand the teachings of Joseph Smith concerning baptism for the dead we have a clearer knowledge of the statement he made: "For we without them cannot be made perfect; neither can they without us be made perfect." Knowing this, there is a greater desire to trace our ancestry and have all temple ordinances performed for them.

It was prophesied that "the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and children." Since that time when this message of baptism for the dead and temple work was given to the people of the world by Joseph Smith there has been a yearly increase in all kinds of genealogical activities.

Salvation for the dead as taught by the Church, has appealed to many and has led the way to a great number of conversions; thus it is an aid to the missionaries in their work. People are almost invariably interest-

ed in their genealogies and the tactful missionary can often secure a conversation on this subject when other topics fail to interest at the time.

Many missionaries come into the field with little or no knowledge of their ancestors. Like others, when the Gospel is better understood their hearts are turned to their dead and they return home with a desire to do genealogical work and take part in temple activities.

So important is this work of gathering the genealogical story of our ancestors and so essential are the temple ordinances to each of them it would seem that even a greater interest should be taken in it.

So great is the number of remarkable testimonies that have come to those who are active in this work that others should be encouraged to do more. A century has passed since temple activities first started in this dispensation. We see the results. Can anyone comprehend what the temple activities will be in another hundred years from now!



THE UPPER CORRIDOR, SALT LAKE TEMPLE.

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DAYLIGHT VIEW, ARIZONA TEMPLE

# ARIZONA TEMPLE

MESA, ARIZONA

OUT OF A DESERT LAND MADE FERTILE AND RICH BY THE FAITH AND INDUSTRY OF ITS FAR-SEEING PEOPLE, AROSE A HOLY TEMPLE SACRED TO THE LORD, TO BLESS AND BRING SALVATION TO THOSE WHO LIVE THERE NOW, TO THOSE WHO HAVE LONG SINCE PASSED BEYOND AND TO THOSE WHO ARE YET TO COME.



PRESIDENT CHARLES R. JONES

ON NOVEMBER 28, 1921, President Grant dedicated the site on which the Arizona Temple now stands and this long-looked-for occasion was attended by fully five thousand people, many church leaders from other sections being also in attendance.

On April 25, 1922, the first ground was broken, President James W. LeSueur holding the plow. Actual construction operation began under the supervision of Arthur Price on January 5, 1923.

The exterior dimensions of the edifice are one hundred twenty-eight feet north and south and one hundred eighty-four feet east and west. The building is fifty-five feet in height. The temple cost approximately three-quarter of a million dollars, of which one hundred twenty-five thousand was donated in one day by the church-wide membership.

Construction work having ceased in 1927, the First Presidency set October 23, 1927, as the first day of the dedication exercises, at which, and in all succeeding ceremonies,

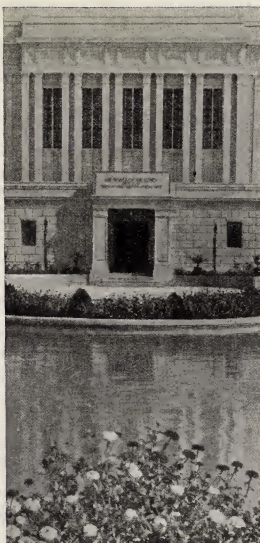
President Heber J. Grant presided. There were present also both counselors, Anthony W. Ivins and

Charles W. Nibley, all of the Twelve excepting Reed Smoot, the Presiding Bishopric excepting John Wells, the Church Patriarch and many of the wives of the presiding brethren.

Choirs from several stakes and missions, including a Lamanite choir from the Papago Ward rendered a splendid musical program. It is estimated that twenty-five thousand persons attended the various services, which were broadcast to all the chapels of Mesa.

David K. Udall of the St. Johns Stake was chosen as president of the temple with James W. LeSueur as assistant. In 1932 Frank V. Anderson was also set apart as an assistant to the president. In January, 1935, Charles R. Jones succeeded David K. Udall as president.

The ordinance work has increased from twelve thousand seven hundred sixty-six in 1927, to one hundred seventy-six thousand eight hundred fifty in 1935, and there are twelve sessions a week organized to accommodate the Saints of the Arizona Temple district. Over two hundred thousand visitors were conducted through the temple prior to its dedication.





R. B. SUMMERHAYS

**L**ONG YEARS devoted to Church activity, with particular interest in genealogical and temple work, have richly colored this thoughtful statement on the incalculable benefits of temple service to the living, written by Richard Berrett Summerhays. Elder Summerhays was born in Salt Lake City in 1887, and early in life engaged in business in the city of his birth. In 1905 he was called to a mission in the Southern States, and was selected by Mission President Ben. E. Rich to assist with the publication of the Elders' Journal. After nearly two years spent in this activity he was sent by President Rich to Independence, Missouri, to assist with the consolidation of the Elders' Journal and the Liahona. Within a month after returning home from his mission in 1907, Brother Summerhays was recalled to a mission in Independence to become Assistant Manager of Zion's Printing and Publishing Company, in which place he was retained until 1920. Before leaving for Independence on his second mission, Elder Summerhays married Eliza Searle Stirling who has shared his mission labors with him, and to them four children have been born. In August, 1924, Brother Summerhays was made Secretary of the Genealogical Society of Utah from which position he was released in 1928, later moving to California, where he is now Missionary Instructor and an active member of the Priesthood in Hollywood Stake. The viewpoint in this article speaks the experience of a man who has realized in his own life the benefits of temple work to the living.

# HOW TEMPLE WORK HELPS THE LIVING

By RICHARD B. SUMMERHAYS

**"THE LIVING ARE THE CHIEF BENEFICIARIES OF TEMPLE SERVICE.**

**AS WE DO FOR THE DEAD WHAT THEY CANNOT DO FOR THEMSELVES, THEY DO FOR US WHAT WE COULD NOT OTHERWISE DO FOR OURSELVES BY MAKING IT POSSIBLE FOR US TO GO CONTINUALLY INTO THE HOUSE OF THE LORD, AND THERE, IN THE NAME OF THE DEAD, BE REMINDED OF OUR OWN COVENANTS AND PROMISED BLESSINGS, AND PARTAKE OF THE SPIRIT OF WORSHIP AND SERVICE IN THESE HOLY PLACES."**

continued temple service belong to the living.

This fact will become apparent when one considers the mere mechanics of the task of performing ordinances by proxy for the dead. The greatest service that the Saints can render in behalf of the dead, in fact the only service, is to perform the ordinances of baptism, endowment and sealing, and, in the case of men, to be ordained to the Priesthood by proxy. After these simple rites are finished it remains for the departed to exercise their own faith, repent of their sins, and so live that they may take advantage of the covenants made, by proxy, in their behalf, and as a consequence enter into salvation.

From the mere mechanical and cost standpoint it would no doubt be possible for the Church, as such, to hire the work done at nominal rates, even as it is now being done in large numbers of cases, in behalf of our departed dead whose genealogies have been gathered by their living descendants who are paying others to act as proxy for the dead because they cannot or for some reason will not do it themselves.

Under such an arrangement, the chief benefits would be to the dead, but with the present individual participation and service on the part of Church members the living are the chief beneficiaries of temple work and every Latter-day Saint should take pride in thoroughly understanding the deep significance of temple activity in his life and just what it means to take full advantage of the opportunities of temple service.

When an infant is born into the world he possesses all the potential powers of eternal progression. If

he will properly exercise the talents that God has blessed him with, or which he acquired in the pre-existent state, and obey all necessary laws, he will grow in knowledge until he has acquired the power to abide in the Celestial kingdom of God, and will thereby be entitled to an assignment to that blessed glory.

We accept the conditions of natural growth: that it is necessary to eat, drink, sleep, and exercise for the body to grow and develop. We recognize the necessity for scholastic study if one would acquire education—but we are not so assured concerning the laws of spiritual growth. The satisfaction of hunger, for example, is recognized as a physical necessity for the preservation of mortal life, but the necessity for the revealing power of the Holy Spirit to assist us in gaining a knowledge of godliness whereby we are developed in spiritual power is not so fully recognized. Nevertheless, to understand the laws which lead toward godliness and to recognize in them the way of life and be just as assured of their inexorable standards of obedience, is to recognize the necessity for compliance with the terms and conditions of their requirements.

**T**HE TRUTH is that the laws of spiritual development are just as definite in their demands and just as sure in their results as are the laws of physical development. Any person who abides in the spiritual laws of God can rest assured with absolute certainty that he will be "chosen out of the world" to live in a spiritual environment that is more enriching than any other earthly blessing and that will enlarge his

**W**HY TEMPLES? What is the primary reason for their building?

There seems to have grown in the minds of many Latter-day Saints the thought that the greatest blessings from temple building and temple service belong to the dead. While ordinance work for the dead is vitally important, and while they who have passed on are grateful beneficiaries because of our temple activity, the greatest benefits from



spiritual powers to such an extent that a place in the Kingdom of Glory will await him at the judgment day. The satisfaction of his appetite when he partakes of the desired food in the required amounts is not more assured than are the results of compliance with the spiritual law.

To live the laws of spiritual development is therefore the way of life, and the achievement of this goal is found in true religion as it is provided by the Church of Jesus Christ under the direction of the Priesthood and the guiding influence of the Holy Ghost.

The important role played by the Holy Ghost as the Great Teacher can best be realized in the statement of Paul wherein he says that "No man can say that Jesus is the Christ but by the Holy Ghost." There is a very intimate relation between the operation of the Holy Spirit and man's ability to comply with the law of acquiring a knowledge of God. Without the revealing power of the Holy Spirit in his behalf, it is impossible for one to even comprehend the law of life much less to abide its terms and conditions unaided. And just as no man can say that Jesus is the Christ but by the Holy Ghost, neither can anyone go on fully in the way of life without making covenants with God in His Holy Temple and thereby receive the right to the further revealing power of the Holy Spirit.

It follows then, that one blessing of the house of the Lord is to enlarge the scope of the revealing privilege of the Holy Spirit to the individual. Just as baptism permits the Holy Ghost, the "Great Teacher," to reveal that Jesus is the Christ, so entering into sacred covenants that pertain to God's Holy House and that are essential to exaltation in the kingdom of our Heavenly Father increases the scope of

our right to receive His revealing power.

Thus it is that the holy temples become doorways to an understanding of the laws of God through the revealing power of the Holy Spirit, for the real power of the Spirit comes when the worthy member enters the house of the Lord, makes sacred covenants with our Heavenly

discovers that joy in its truest sense lies in righteous human service whereby he assists God's children to understand and obey the laws of the Gospel. Petty jealousies and mean attitudes tend to disappear. Judgments of others are made more nearly in keeping with the standards of godliness. There is a greater tendency to be patient with each other's weaknesses, and altogether one is led to join his fellows in a bond of love that is in keeping with the standards set for the Church by our Heavenly Father.

This thought should be kept in mind when we enter the temple to do work for the dead. It is a glorious privilege to perform the important service for the dead, but it is well that we do not lay too much stress on what "we do for them." There is a tendency to overestimate the extent of our service in behalf of our kindred dead, and to forget what we do for ourselves.

Let it be remembered that without the important work for the dead, there is no continued temple work for the living, and consequently no temple worship. While it is true that the living enter into these sacred covenants for the dead and do for them what they cannot do for themselves, it is also true that we are given the privilege of being saviors on Mount Zion when acting for the dead which enables

us to enter again into the house of the Lord and there in behalf of the dead to engage again in the beautiful temple worship to receive the same sacred ordinances and to make the same holy covenant.

Thus the dead do for us what we cannot do for ourselves, by opening again the portals of the temple for our further blessing by the use of their names as a passport to God's holy house. Let us look upon this great labor of love in its true light and in humble appreciation acknowledge the wisdom of a great



THE HOLY OF HOLIES, SALT LAKE TEMPLE  
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Father, and receives the keys of the Priesthood in the holy endowment.

WITH THIS new protection, the worthy member is strengthened to avoid temptation, and to struggle onward in his quest for better things. His viewpoint on life is changed. Instead of stress being laid so much upon material wealth that can only satisfy passing physical needs and appetites, the mind is changed to see in a human soul the greatest handiwork of God. One

and merciful Heavenly Father who thus plans His work to bless all His children—both the living and the dead.

Thus our Heavenly Father has provided a dual purpose for temple service and an environment of protection the like of which is not found anywhere else in all the world.

And now, after these great blessings what are the particular advantages in a continuation of the temple service? The answer to this important question determines the attitude of the individual towards this activity.

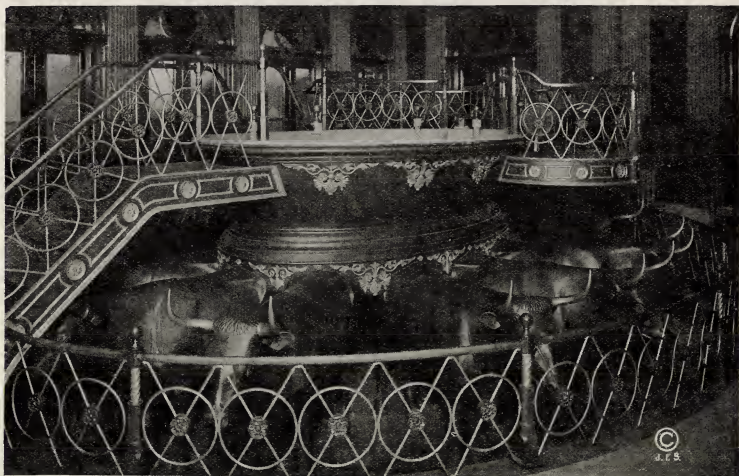
A SHORT TIME ago, the writer was privileged to accompany a re-

that the friend could not do for himself, and because he went to the house of the Lord in humility he received the manifestation of the Spirit that made him the recipient of the blessing that is so rich in its reward to those who thus serve. Here then is the value of the true law of service and sacrifice made manifest. To those who can bring themselves to compare true values and recognize the rewards that come to those who can devote themselves to service while they forego some of the outward show and personal conveniences of mortal existence, come these richer blessings.

And this brings us face to face with one of the real objectives of

trated by the necessity for daily food and exercise, and for the unremitting application of our forces in the acquisition of knowledge. So it is that God has designed His holy house to be a house of knowledge as well as a house of prayer. In it is provided a school of vast importance. Before temples were built in this day, a knowledge of the true way of life had long been withheld from the world; but when temples were built again there was revealed to man for the first time in centuries the true purpose of existence.

THE RITUAL of the temple is a miniature picture of reality from the pre-existence to the eternal exalted



THE BAPTISTRY, SALT LAKE TEMPLE  
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cent convert on his first trip to the temple. As we were leaving the temple city the friend remarked: "There was something strangely different between the second and the first sessions at the temple today. Can you tell me what it was? So far as I can see we did exactly the same things, heard exactly the same words, and entered again into exactly the same covenants."

In answer another question was put to him, "Think now, was there not something fundamentally different in your relationship toward the second session?"

After a moment's thought he said, "Surely there was; at the first session I appeared in my own behalf; at the second I did the work for a friend who is dead."

He had done a work for a friend

continued temple service after we have first entered into sacred covenants with our Heavenly Father that we will not only serve Him and keep His commandments as we promised to do when we were baptized, but that we will surround ourselves with the protecting influence of His Holy Spirit as it is manifest in His holy house, and strive to keep ourselves wholly unspotted from the sins of the world.

If it were possible for an individual to achieve any goal with one fell swoop there were no need for the continual step by step progress that is the accompaniment of all growth. Progress is made by continuous and easy stages, as illus-

world, so portrayed that the visitor to the house of God may visualize the nature of his being and the way of his journey through life to the portals of the Celestial realm.

One cannot comprehend all of these tremendous truths at one time. They grow on one as he progresses in a knowledge of godliness, and repeats his temple visits. Temple attendance, provided it is accompanied by the attitude of true worship, reveals the magnitude and grandeur of the knowledge of godliness that is the reward of those who seek the Lord in spirit and in truth in the true order of heaven.

The temple provides the requisites for the realization of these great blessings, so it is first of all a haven of peace, and a place where the hush of reverence casts its holy spell



upon the visitor. Because the temple is holy, no unclean thing may enter it, and so the peace of heaven is there. If the temple worshipper has kept the commandments and if his mind is pure because "virtue has garnished his thoughts unceasingly" and his confidence has waxed strong in the presence of the Lord, he enters the portals of the temple with the realization that he is in the very presence of the Infinite where the peace and quiet of the heavenly realm drive away distraction, bringing the soul to a high spiritual plane and preparing it to receive the blessing of teaching by revelation from a higher power.

As the service proceeds the Great Teacher begins His task of enlarging the understanding. So if the worshiper has prepared his mind by study and by the prayer of faith to receive it, the Holy Spirit will

quicken his understanding and enlarge the scope of his vision so as to comprehend greater things pertaining to the Kingdom of God, and the answer to his prayer of faith will be given and he will be made to understand the lesson that is next in order for him to receive. Be it remembered that many sacred lessons of life cannot be learned in any other place than within the sacred precincts of the holy temple.

The worship completed, the sacred work for another soul done, the worshipper again finds himself surrounded by the influences of a confused world, but also with the realization that he has been close to the Throne of Grace and has received the strength that has come as a result of the repeated experience which enables him to endure the trials of another period of contact with the struggles of mortality. The peace of the holy house is thus trans-



FRONT VIEW, MANTI TEMPLE

SPIRAL STAIRWAY IN  
MAIN ASSEMBLY ROOM  
SALT LAKE TEMPLE

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mitted in a measure into the home, and the standards of home life are moved upward toward heaven and the strength to practice the true principles of correct living in keeping with the law of righteousness is gradually acquired.

Over and over again in repeated service in behalf of the departed dead the temple worshipper performs his sacred labor of redemption and in return receives the enrichment that comes from the repeated reminder of his sacred covenants, the new lesson of revelation, and the further strength to meet bravely life's problems. Step by step and little by little as one is mellowed by the refining influence of the Heavenly Presence one is brought to see the true worth of the souls of men. The environment provided by the association of men and women whose lives are pure by reason of this same service is a protection from evil that is of great value and one that gives a peculiar richness to the joy of living.

The association with the Priesthood and other church activities becomes most sacred and enriching in its blessings of joy and the world becomes a spiritual paradise of peace and happiness. One learns to forgive, to see the lovely and beautiful side of men and women and to cherish them for their better selves. The desire for inordinate gain disappears and is replaced by a sincere urge to assist as many of God's children as possible to purify their lives and find salvation and exaltation. The sweet joy of righteous

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# GENEALOGY • • PARTNER of TEMPLE WORK

By ARCHIBALD F. BENNETT

*Secretary of the Genealogical Society of Utah*



ARCHIBALD F. BENNETT

**“WITH THE coming of Elijah in April 1836, the turning of the thoughts and interests of the children to their parents was world-wide in its effect. Scarcely more than a year later England passed laws requiring that all births, marriages and deaths must be officially registered and that such records must be carefully preserved in a central place. Other nations followed. Ancestral records began to be collected. Numerous genealogical societies came into being; libraries began to collect family histories and there followed an amazing growth of genealogical activity in practically all civilized countries”—so writes Elder Archibald F. Bennett, secretary of the Genealogical Society of Utah, whose long and devoted service in this capacity have contributed much toward the world-wide collecting and organizing of genealogical data for use in Latter-day Saint Temples where the work of uniting families in patriarchal order is being carried on.**

**O**N THAT day one hundred years ago when the resurrected Prophet Elijah stood before Joseph and Oliver in the Kirtland Temple and committed into their hands the keys of the sealing power of the Priesthood, two great latter-day activities had simultaneous birth. The power thus restored had a two-fold application—first to turn the hearts of the children to the fathers, and plant in the hearts of the children the promises made to the fathers, and second, to give authority to administer the higher ordinances and to teach the most advanced principles of the Gospel in temples of the Lord.

While the latter phase applied directly only to faithful members of

the Church, the turning of the thoughts and interests of children to their parents was world-wide in its effect. The result was felt almost immediately. Scarcely more than a year had elapsed before the laws of England required that all births, marriages, and deaths occurring in England or Wales subsequent to July 1, 1837, must be officially registered and the records carefully preserved in a central place.

The doctrine of baptism for the dead was first announced in public by the Prophet Joseph Smith when preaching the funeral sermon of Col. Seymour Brunson, who died in Nauvoo, August 10, 1840. The first complete modern endowments were administered in Nauvoo on May 4, 1842. Interest in the records of forefathers was keeping pace with this development in temple work, and a year before the dedication of



SEALING ROOM  
FOR THE DEAD,  
SALT LAKE  
TEMPLE.

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the Nauvoo Temple, the first genealogical society had been formed in New England. Hand in hand, shoulder to shoulder, and step by step, the closely associated activities of genealogical research and temple service have ever since kept pace with each other. Indeed they may be regarded more properly as two phases of the same glorious mission.

There is no need to repeat what has been so frequently described—the amazing growth of genealogical activity in practically all civilized countries, affecting all ranks of society, the numerous genealogical societies that have been organized, the earnest desire of millions to know of their forebears, the great aid the government has given towards the making and preservation of records, and gathering them into central archives where they are made accessible to all seekers of ancestral records. Practically every modern, up-to-date library has its genealogical section crowded with researchers, and every year swells the enormous total of family histories and source records of genealogical value that have issued from the press. There is every indication that genealogical research, great as it is, is only at its beginning.

We are convinced that all this activity has come about as a direct

result of the power restored by Elijah the Prophet. Embodied in the prayer offered by President Wilford Woodruff at the dedication of the Salt Lake Temple is this precious gem: "As Thou hast inclined the hearts of many who have not entered into covenant with Thee to search out their progenitors, and in so doing they have traced the ancestors of many of Thy Saints, we pray Thee that Thou wilt increase this desire in their bosoms, that they may in this way aid in the accomplishment of Thy work. Bless them, we pray Thee, in their labors, that they may not fall into errors in preparing their genealogies; and furthermore, we ask Thee to open new avenues of information, and place in their hands the records of the past, that their work may not only be correct but complete also."\*

**B**ECAUSE Latter-day Saints have been gathered by our missionaries from many nations, we are a highly representative people. Within the Church are found living descendants of practically all families of America and Europe, and even of other parts of the earth. If each one of us should trace back our ancestral lines, sealing our parents to their parents, the grandparents

to their parents, and continue on back, linking them up in the eternal order of the Priesthood, we should have need, eventually, of every genealogy that has been compiled up to date or will yet be compiled.

These records fall within two main classes—those tracing back to many progenitors on the various lines of one individual, and those following down the records of all the descendants of a progenitor, such as of an early immigrant to these shores. We have equal need of both types of genealogical record. Every person who attains to the highest exaltation in the Celestial kingdom must be connected in temples by the sealing power of the Priesthood with all his progenitors back to the beginning, and he in turn must have connected with him by sealing all his descendants down to the latest generation that lives upon the earth.

The Prophet taught that "children cannot be perfect without their fathers." This is apparent if we realize that when this earth becomes a Celestial kingdom, the order of government here will be patriarchal, and all the inhabitants will be organized as one vast family. This is well explained in the following words of Elder Parley P. Pratt:

"The order of God's government, both

\*House of the Lord, page 165.



THE GENEALOGICAL SOCIETY OF UTAH JOSEPH SMITH MEMORIAL BUILDING, 80 NORTH MAIN STREET, SALT LAKE CITY.



CORRIDOR IN THE GENEALOGICAL SOCIETY OF UTAH, SHOWING BOOK-STACKS OF FAMILY HISTORIES AND GENEALOGICAL COMPILATIONS

in time and in eternity, is patriarchal; that is, it is a fatherly government. Each father who is raised from the dead and made a partaker in the Celestial glory in its fulness, will hold lawful jurisdiction over his own children, and over all the families which spring from them through all generations, for ever and ever. . . . Thus the gradations will descend in regular degrees from the throne of the Ancient of Days with his innumerable subjects, down to the least and last Saint of the last days, who may be

counted worthy of a throne and sceptre. Such is the order and organization of the celestial family, such the nature of the thrones, principalities, and powers which are the reward of diligence."

Thus it is incumbent on every aspirant for Celestial exaltation to trace back his lineage, obtain complete or sufficient information regarding each member of every family group on all ancestral lines to identify each one satisfactorily, so that all may be joined together in the bonds of sealing in this Celestial

family organization, so that every ordinance necessary for them to obtain a fulness of happiness hereafter may be administered in their behalf in the temples of the Lord.

With such an objective, Latter-day Saints, in compiling their records, should be absolutely insistent that they be accurate in every particular and so complete as to include a proper record of every individual in every family. Nothing short of a true record will serve the divine purpose in carrying out our part of the plan for the redemption of the dead which was ordained and prepared before the foundation of the world.

There are more records available today in genealogical research than ever before. The records now being prepared are, on the whole, much more nearly accurate than those formerly published. The Lord is influencing His children everywhere to gather and preserve the records of the living and the dead. The part of Church members is to utilize these gathered treasures wheresoever they are available to them, to analyze and check carefully the conclusions presented by the compilers, supplement by their own research efforts what is left undone by others, and as their ancestral lines are verified and fully established, administer the required ordinances for their kindred dead in the temples.

Down through the years comes the Prophet Joseph Smith's ringing appeal:

"Let us, therefore, as a Church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness, and let us present in His holy temple, a book containing the records of our dead, which shall be worthy of all acceptance."

RESEARCH ROOM IN THE LIBRARY OF THE GENEALOGICAL SOCIETY OF UTAH





# THE KIRTLAND TEMPLE

KIRTLAND, OHIO

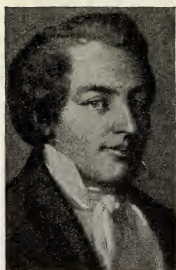
(Refer also to cover and table of contents)

**T**HE KIRTLAND TEMPLE is situated on an elevation overlooking the surrounding country, about two and one-half miles from Willoughby and eighteen miles from the center of Cleveland, Ohio.

The activities of the Kirtland Temple were presided over by Joseph Smith, Jr., Joseph Smith, Sr., Hyrum Smith, Oliver Cowdery, Frederick G. Williams, and Sidney Rigdon.

In commenting on Sidney Rigdon's dedicatory address, which preceded the dedicatory prayer, Joseph the Prophet wrote:

"... At one time in the course of his remarks, he was rather pathetic, and drew



PRESIDENT JOSEPH SMITH

tears from many eyes. He was then taking a retrospective view of the toils, privations, and anxieties of those who had labored upon the walls of the house to erect them; and added, there were those who had wet them with their tears, in the silent shades of night, while they were praying to the God of heaven to protect them, and stay the unhallowed hands of ruthless spoilers, who had uttered a prophecy, when the foundation was laid, that the walls would never be reared.

Six hymns were used in connection with the Kirtland Temple dedication, four of which were written by W. W. Phelps whose varied use

(Continued on page 257)



ABOVE: TEMPLE SITE AT INDEPENDENCE, MISSOURI

BELOW: TEMPLE SITE AT FAR WEST, MISSOURI

## DEDICATED SITES ON WHICH NO TEMPLES HAVE BEEN BUILT

By ANDREW JENSON  
Assistant Church Historian

### TEMPLE SITE IN INDEPENDENCE

**T**HE CHURCH was not much more than a year old when the subject of temple building became popular among its members, as the Lord had commanded His people to erect such buildings. Almost immediately after the arrival of the first colony of Latter-day Saints in Missouri a temple site was dedicated at Independence, Jackson County, Missouri, August 3, 1831, but nothing further has hitherto been done toward the erection of that temple, as the Saints were expelled from Jackson County by mobs in 1833. The temple site is now in the hands of the so-called Hedrickites, but in the future it is expected that a magnificent house of the Lord will be erected in Independence, Missouri.

### TEMPLE SITE IN FAR WEST, MISSOURI

**G**ROUND was broken for a temple in Far West, Missouri, July 3, 1837, and the cornerstones were laid July 4, 1838. Nothing further was done until April 26, 1839, when the Twelve Apostles, in fulfillment of a revelation, held a secret conference on the temple site and recommenced the building of the temple by rolling a large stone up to one of the corners. This proposed temple which would have been one hundred ten feet long and eighty feet wide, according to plan, was never built because the Saints were driven from Missouri in 1839. The site, however, is now owned by the Church.

## SALT LAKE TEMPLE

(See also frontispiece and interior views, elsewhere in this issue.)

**T**HE TEMPLE site in Salt Lake City was selected by President Brigham Young July 28, 1847, four days after his arrival in the Great Salt Lake Valley, and dedicated February 14, 1853. The cornerstones were laid April 6, 1853, the capstone placed in position April 6, 1892, and the building dedicated by President Wilford Woodruff, April 6, 1893. Hence the erection of the

Salt Lake Temple took forty years and the estimated cost was four million dollars.

The Salt Lake Temple is built of massive granite, taken from the mouth of Little Cottonwood Canyon, about twenty miles from Salt Lake City. It stands on the east half of Temple Square and occupies a commanding position in Salt Lake City.

This temple is one hundred eighty-six and one-half feet long and ninety-nine feet wide. It has three towers on the east and also three towers on the west end. The main tower, which is the central tower on the east end, is two hundred ten feet high and is surmounted by a statue of the Angel Moroni. The Salt Lake Temple is by far the

(Continued on page 258)

# Aaronic Priesthood

## PROGRAM FOR OBSERVANCE OF 107TH ANNIVERSARY OF RESTORATION OF THE AARONIC PRIESTHOOD

*Friday, May 15th:* 107th Anniversary of the Restoration.

*Saturday, May 16th:* Annual Aaronic Priesthood Pilgrimage and Commemoration Exercises. Theme: "Honoring Our Pioneers." It is suggested that each Stake Aaronic Priesthood Committee organize and conduct a pilgrimage to some important place of interest in Pioneer history. This place may be either within the stake or at some other place, not too far distant, and that at the appointed place an appropriate program of interest to boys and young men of Aaronic Priesthood age be provided.

### PLACES TO VISIT

To those stakes within reasonable distance from the original Mormon Pioneer Trail from Fort Bridger to Salt Lake City, this historic highway is undoubtedly of greatest interest and probably the activities of the day may center around that trail. Other important historic Pioneer Trails and places include the Mormon Battalion Trail in Arizona and California, the Mormon Trail from Salt Lake to San Bernardino and the coast, the old trail to Genoa, Nevada, the trail to the Big Horn, Pioneer colonies in Mexico and Canada, in the San Luis and San Juan districts, the trail to Parowan and later to St. George, the Corinne-Montana Trail through Utah and Idaho, the historic places in Southern Utah, Northern and Eastern Utah, in Nevada, at Pueblo and other points in Colorado, in Wyoming, in Arizona, Oregon; in Hawaii the important places where Mormonism first was established in the Islands. There are so many interesting and important points in all parts of the Church where Mormon history was made and those Pioneer stories are so full of interest that the selection of a suitable place is left to the stake committee, which in every case, should seek the approval and cooperation of the stake presidency.

### TYPE OF PROGRAM

The program should be planned to interest and instruct boys and young men particularly. Their participation and enjoyment should be the first consideration. The program should include entertainment, instruction, inspiration, and refreshments. A sample program, the formal exercises of the day, is suggested herewith:

### THE STANDARD QUORUM AWARD

**T**HE STANDARD quorum award is to be a recognition by the Presiding Bishopric of the Church to every quorum that reaches the standards prescribed. The award will consist of an appropriate certificate, suitable for framing and preserving permanently, to be presented to the quorum upon a suitable occasion by stake officers representing the Presiding Bishopric.

A standard quorum is one where the following standards have been met:

1. Set up and follow yearly quorum meeting program in accordance with the recommendations of the Presiding Bishopric for 1936.
  2. Set up and follow a yearly program of social and fraternal activities in accordance with the recommendations for 1936.
  3. Have an average attendance record of 60% or more during the year.
  4. Have 75% or more members fill assignments during the year.
  5. Have 75% or more members observing the Word of Wisdom as shown by the annual report of the Bishop of the Ward as of December 31, 1936.
  6. Have 75% or more of the members who earn money during the year pay tithing, as shown on the annual report of the Bishop of the Ward as of December 31, 1936.
  7. Have 50% or more members participate in two or more quorum service projects.
- Stake Aaronic Priesthood Committees will be requested to check on each quorum and recommend to the Presiding Bishopric the quorums which have reached the standards and are entitled to recognition.

### SAMPLE PROGRAM

Singing: "Come, Come, Ye Saints."  
Prayer: By a Teacher.  
Singing or Instrumental Music: Chorus, quartet, etc.  
Talk: "Why we have gathered here"—A brief history of the place, what occurred there, why its history should be preserved—By a Priest. (Six minutes limit.)  
Talk: "Experiences in Pioneering"—By a Pioneer, preferably one who participated in the event being commemorated. (Not too long.)  
Music: Chorus or Instrumental.  
Talk: "Our obligations to our Pioneers"—By a member of the stake presidency. (Six minutes.)  
Talk: "How the Aaronic Priesthood can Pioneer Today"—Chairman of the stake Aaronic Priesthood committee.  
Pioneer Stories: By a good story teller. (Not too long.)

Short hikes along the trail or visits to points of interest with descriptions and history, games, sports, preferably of Pioneer character, refreshments.

The historic place or trail being visited should be given the major attention and as much real enjoyment put into the day's program as possible.

*Sunday, May 17th:* Two and one-half minute talks in Sunday School and the regular Sacrament Meeting to be conducted by members of the Aaronic Priesthood.

### AARONIC PRIESTHOOD ANNIVERSARY TO BE OBSERVED

SUGGESTED PROGRAM FOR SUNDAY  
EVENING, MAY 17, 1936

### AARONIC PRIESTHOOD SUNDAY

Theme: Honoring the Priesthood

Bishopric Presiding. Priest with two assistants conducting.

1. Opening Song—"Come, Come, Ye Saints."
2. Prayer—by a Teacher.
3. Aaronic Priesthood Chorus.
4. Sacrament Service.  
Priests to officiate.  
Teachers to prepare Sacrament table.  
Deacons to pass Sacrament.  
(For suggestions regarding Sacrament Service see lessons for third, fourth and fifth weeks in March in Priests', Teachers', and Deacons' lesson outlines.)
5. Presentation "The Story of the Restoration"—(15 minutes). (See separate suggestion.)
6. "What the Restoration of the Priesthood has meant to the World"—by a Priest—(5 minutes).
7. Joseph Smith as a Pioneer in Spiritual and Temporal Affairs—(5 minutes).
8. Aaronic Priesthood chorus, quartet, or duet.
9. What we have planned for our Aaronic Priesthood this year.  
—(5 minutes.)  
—(Ward Chairman of Aaronic Priesthood.)
10. Remarks—Bishop, who is also president of the Aaronic Priesthood in the ward—(8 minutes).
11. Closing Song—"We Thank Thee O God for a Prophet."
12. Benediction—By a Deacon.

Suggestions: On the stand. Bishopric; three Priests, who are conducting; all Aaronic Priesthood supervisors and presidents of all Aaronic Priesthood quorums.

Careful attention should be given to greeting people at the door and ushering.

(Continued on page 249)



# Ward Teaching

## Ward Teacher's Message for May, 1936 THE LAW OF TITHING—THE LORD'S TENTH

IN the month of May each year a campaign is carried on throughout the Church to encourage every member to study the word of the Lord on this important subject and to make every possible effort to make individual practice conform to the commandments. In all meetings of all organizations during the month five minute talks are to be given, discussing tithing from various angles. These talks should be carefully prepared well in advance. The following excerpts are given as a guide to study and preparation of five-minute talks and for teaching tithing in the houses of the people:

"And verily they that are the sons of Levi, who receive the office of the Priesthood, have a commandment to take the tithes of the people according to the law." Read Hebrews 7:1, 2, 4-8.

"And of all that thou shalt give me I will surely give the tenth unto thee." Read Genesis 28:20-22.

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Read Leviticus 27:30-33.

Christ approved the tithe but made plain the fact that other duties were none the less imperative. Read Matthew 23:23.

The law of tithing was renewed by direct revelation to Joseph Smith at Far West, Missouri, July 8, 1838. "And this shall be the beginning of the tithing of my people." Read D.C. and Cov., Sec. 119.

"Human wisdom has failed to devise a more equitable means of individual con-

tribution for community needs than the simple plan of tithing." Elder James E. Talmage.

"It has been said that the measure of a man's Christianity may be determined by the way he gets and spends his money. When a man gives his money he is giving himself and the way a man gives his money is the way he gives himself." Elder Stephen L. Richards.

"In the revelation the use of the words 'require' and 'shall' leave no room for doubt that the revelation is mandatory. There is no room for quibbling on these points." Dr. George H. Brimhall.

"I can always get along better and be more prospered, more blessed, and certainly more satisfied in my heart and soul at the end of the year if I get along with 90 per cent and give the Lord his ten per cent." President Charles W. Nibley.

Other references: Genesis 14:18-20; Malachi 3:7-12, also Chapter 4; Third Nephi 24:10, 11; 2 Chronicles 31:5-10; Nehemiah 13:10-13. Doc. and Cov. 64:23.

### THE LAW OF TITHING By Elder Stephen L. Richards of the Council of the Twelve

MY SUBJECT is tithing. I can scarcely hope to contribute a single new thought to this matter, but I have felt that the importance of it would serve to challenge your interest, and I have hoped that some good might result from a discussion of it. For some things that I may say I acknowledge indebted-

ness to a little volume which has recently been placed in my hands called, "Dealing Squarely With God."

The Relationship of Money and Property to Christianity: "You can usually tell the sincerity of a man's interest in anything by the way he puts his money into it." Indeed it has been said that the measure of a man's Christianity may be determined by the way he gets and spends his money. It is said that Jesus had more to say about money and property, strange as it may seem, than about any other subject. In sixteen of thirty-eight of His parables money and property are made His themes.

Money and Myself: After all, "Is not money myself? Money is the medium for which men exchange their abilities, ingenuity, and labor. When a man gives his money he is giving himself, and the way a man gives his money is the way he gives himself. Money is myself. I am a laboring man, we shall say, and can wield a pickaxe and hire myself out for a week at two dollars a day. At the close of the week I get twelve dollars and I put it in my pocket. What is that twelve dollars? It is a week's worth of my muscle put into greenbacks and pocketed. That is, I have a week's worth of myself in my pocket. So when a man gives the money that he has earned, he is giving literally of himself. Giving is worship. We are commanded 'not to appear before the Lord empty-handed.'" Not that the Lord needs the gift, but that man needs to give.

## AARONIC PRIESTHOOD

(Continued from page 248)

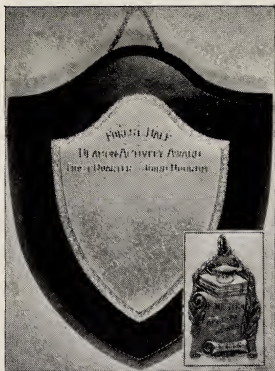
ing. (See lessons for fifth week in May and first week in June in all quorum lesson books for suggestions.)

The Sacrament Service should be carefully planned with every detail given careful consideration.

Every detail of the program should be prepared well in advance, and where rehearsals and special preparation are required, they should be planned and announced definitely as soon as possible.

### FOREST DALE WARD ENCOURAGES ACTIVITY

FOREST DALE WARD in Granite Stake has adopted a plan to encourage quorum and individual activity. The purpose, plan, and results of the plan are summarized in a statement from the ward Aaronic Priesthood committee which is as follows:



QUORUM PLAQUE AND INDIVIDUAL AWARDS USED IN FOREST DALE AARONIC PRIESTHOOD PLAN.

The contest for these awards was started on October 1, 1935. The deacon plaque is for quorum activity and is presented each quarter to the outstanding deacon's quorum (we have four quorums). The quorum that wins the plaque four times gains permanent possession of it.

The medals are presented each quarter to the outstanding deacon and teacher and a good book is presented to the outstanding priest. (Last quarter we presented the outstanding priest with "The Articles of Faith.")

Our percent of average attendance, including adults, at the commencement of this contest was 27% and it has risen to 55% at the close of January and will show a greater increase in February. We started our adult class on January 13th and have had fourteen men out to these meetings each Monday evening.

# Mutual Messages

## General Superintendency

Y. W. M. I. A.  
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GEORGE O. MORRIS  
FRANKLIN L. WEST  
OSCAR A. KIRKHAM,  
*Executive Secretary*

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RUTH MAY FOX  
LUCY GRANT CANNON,  
CLARISSA A. BEESLEY,  
ELSIE HOGAN VAN NOY,  
*Secretary*

Send all Correspondence to Committees Direct to General Offices

## MAKE APRIL AND MAY OUTSTANDING MONTHS

ALL WARDS are encouraged and urged to continue the holding of their regular meetings until the date set for the Honor Day—May 19th. We are desirous that every department may achieve in this item: the completion of its work.

## WARD AND STAKE HONOR DAYS

IT IS SUGGESTED that all officers read carefully the paragraphs relating to Honor Days, Executive Guide, page 22.

## AWARDS FOR ACHIEVING

IN COMPLIANCE with suggestions made by stake and ward workers, the General Boards are providing simple inexpensive awards to be given for the various achievements. Will ward workers ascertain how many of the respective awards they will need? All orders should be sent to the General Offices of the Y. W. M. I. A., 34 Bishop's Building. Wards may order direct, although where it is found feasible, it will facilitate matters if stake officers can order for the entire stake.

## INDIVIDUAL ACHIEVEMENT

An individual can earn four awards—one each for his department achievement, and one for achievement in Dancing, Drama, Music. The individual award, therefore, provides for these four items. It consists of a small button with four strips made of gold cloth attached. The cost of the pin is three cents; the cost of each attached strip is one cent. Since most individuals will have achieved in their department work and in only one of the activities, the average number of strips needed for each person is two, making the cost usually for each person five cents. While this is higher than the penny card of last year, we believe that generally it will be more suitable. The order from each ward should read about as follows (counting 40 persons achieving):

No. Pins (1 for each person).  
No. Dept. Individual Achievements.  
No. Dancing Individual Achievements.  
No. Drama Individual Achievements.  
No. Music Individual Achievements.

It is assumed that ward associations

will pay the cost of these individual awards. They should be presented on the Ward Honor Day.

Last year an additional pin priced at 25c was provided for individual achievement to be purchased by individuals themselves. Twelve hundred of these pins were sold. This same pin is available this year for those who may wish to purchase it.

## DEPARTMENT ACHIEVEMENT

As an award to departments which have achieved by increasing their enrollment (or enrolling at least 75% of those eligible); by securing an attendance of two-thirds during three months; and by completing their department program, the General Committee has designed an award—green with gold decoration—with suitable inscription, price 5c each. These are to be provided by the ward association and presented on the Ward Honor Day.

## WARD ACHIEVEMENT

On the Stake Honor Day, Stake Boards will give to wards recognition for each achievement earned; one for each department achievement, and one each for achievement in Dancing, Drama, and Music. There are eleven possible awards in all.

For this recognition, the General Committee has designed a small banner similar to the parchment sheets provided last year with suitable inscription, and seals indicating the various achievements. Banners are 20c each, seals are 3c each.

## Adults

ADULT LEADERS may well look about for special means of maintaining interest, so that the season may end in a climax of social activity. Have you a hobby show yet? What about the concluding social event of the season, an Adult banquet? It is not too early to start planning to make this the success that it always is where forethought and preparation precede the event.

Obviously, we need always to keep in mind that, "Whether we shall go forward to a higher excellence of life must in the end depend upon ourselves—our intelligence, our skill, our initiative, our self-discipline."

## Seniors

APRIL has come again and class leaders are ready to close their year's lesson work, but there are some subjects of paramount importance to our communities just opening up for class discussion. Leaders and class members alike should make an effort to translate these closing lessons into beneficial action.

Under the lesson entitled "Community Aids to Successful Family Life," Dr. Geddes calls attention to a number of aids which communities might employ. He discusses "Housing," and "Changes in Ways of Living," first. While nothing precipitate may be done about housing, much can be said about it in order that those who may be living on too low a level unnecessarily may discover what the minimum requirements for proper housing are. Many families put up with conditions unnecessarily to the great detriment of their children and, through them, to the community.

Now is the time to lay foundations for child welfare during the summer months. What can your community do towards furnishing supervised recreation? Towards making the swimming pools safe? Towards providing examinations by doctors and dentists? If you are interested in social medicine, you might review the Cardston, Alberta, plan.

## M Men

WITH THE basketball season now concluded, we are hoping that the M Men leaders will continue to keep their group intact by encouraging the many spring activities. We are especially anxious that the boys be encouraged to carry on in any field that they may choose. However, it is well to keep in mind that softball and tennis will be carried to Church finals and we are most desirous that we have representation from the whole Church to compete at June Conference.

The rules and regulations for softball and tennis are contained in the M Men handbook. Any who want additional information can get it by communicating with the M. I. A. office. Awards will be given to the Church winner in softball and tennis and we feel sure that we shall be able to recommend



a fine group at the time we have the play-off at June Conference.

## Gleaners

### THE SHEAVES AND CONVERSATION

THE PURPOSE of this lesson, the last in the course, "The Art of Hospitality," is the reviewing of the Sheaves with the idea that each girl shall take stock and measure her everyday conduct by them. We hope the suggested assignments have been made and are being thoughtfully prepared so that the course will end as enthusiastically as it started.

Inasmuch as this is to be a conversational evening we suggest your turning to the Speech Manual for 1933, Lesson 5.

## Explorers

A CHURCH-WIDE exhibit of Arts and Crafts for Explorer Scouts and Junior Girls will be the feature in these departments for the coming June Conference.

The annual archery competition which has been conducted by the Vanguards for the past four years has been discontinued in favor of a display of the handwork of the members of Explorer groups.

The Explorer section of the exhibit is intended to include all phases of the work done in the Explorer troops including handwork in metal, wood, and leather, model airplanes, archery tackle, skits, and other forms of wood work. Maps and other accomplishments of Explorers which are suitable for display will be invited. Collections of stamps, coins, stones, or other interesting exhibits will also be included.

The exhibit will not be on a competitive basis but recognitions are being considered for outstanding displays.

## Juniors

THE FLIGHT is almost over; our last fueling station for this year is *My Faith*.

What shall we teachers do then to prepare? First of all we should take stock of our fuel. Our base of supplies for this lesson must of course be the Bible, the Book of Mormon, The Doctrine and Covenants, the Pearl of Great Price. In addition to these fundamental refuelers, we have helpful subsidiary books which will recharge our batteries and oil the machinery for easier, smoother flight. *The Vitality of Mormonism* by James E. Talmage, *A Rational Theology* by John A. Widtsoe, *In Search of Truth* by John A. Widtsoe, *The Articles of Faith* by James E. Talmage, *Moral Teachings of the New Testament* by Milton Bennion, *The Way to Perfection* by Joseph Fielding Smith, *What It Means To*

*Be a Mormon* by Adam S. Bennion. *Believing and Doing* by Clarissa A. Beesley (Junior Manual for 1933-34) will prove themselves of great worth. We can all of us find other helpful books in our own libraries.

How well we blazoned the way remains to be seen. Perhaps some of us may never know just how our hands on the controls have helped guide the girls in their test flight. Anne Lindbergh, although she made her flight *North to the Orient* in 1931, did not put the information into book form until 1935. We cannot therefore expect to learn right away what we have done. If however we have put forth our best efforts, considering the girls as well as the lessons, we shall be almost certain that the girls will be able to pilot their own ships from now on, needing to ask occasional help and stopping to refuel and repair their planes as they journey through life.

## Bee-Hive Girls

SEVERAL inquiries have been made regarding the three-year and five-year service pins. (See Bee-Hive notes, March *Era*, 1936, also page 176, Bee-Keepers' Handbook.) Those who have not received the three-year service pin, but have served the past five consecutive years including this one, may qualify for both pins by completing the three ranks, earning fourteen honor badges and passing the test prepared by the General Board. As the five-year pin is a guard to the three-year pin, naturally all Bee-Keepers will want both pins.

### AND THIS IS APRIL

By J. B. Jennings

AND this is April! Each new greening field  
Lies deep in white:  
Our lovely mistress of the clouds has  
kneeled

To toss her great, grey mantle in the night—  
And all the world below  
Sleeps under snow.

And this is April! Every bird is still

As bird may be;

Dear robin can no longer rise to thrill

The lyric of his endless ecstasy.

Earth's gentle heart beats slow

Under the snow.



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### INDEXES FOR 1935 VOLUME OF ERA AVAILABLE

THE INDEXES are now ready for those who are binding their last year's issues of *The Improvement Era*. Those desirous of obtaining them should write to the *Era* office, 50 North Main, Salt Lake City, Utah. Those sending should be sure that their names and addresses are written correctly to facilitate quick return.

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## How Temple Work Helps the Living

(Continued from page 243)

human service becomes the richest blessing of life's activity and a consequent purity of life provides a virtuous development toward godliness which is the real aim of life.

Just as no evil may enter the portal of the holy temple so temptation may not overcome one who is thus protected by the true environment of the Lord.

**H**OW GLORIOUS it would be if every boy and girl could be privileged to live in a home environment that was blessed by the leadership of parents who were thus protected by the influence of temple worship and service, and who present to their children, by example, the teachings they themselves have received! Such children would be thoroughly impressed with the truth that the establishment of a home under the true order of heaven as provided by the sealing power of the Priesthood in the temples is the greatest ideal of life. They would come to realize that it were better to sacrifice any and all other blessings of life than to forfeit the great opportunity of marriage in the temples of our God.

By this great power the home is united in a oneness of love and devotion and if the inmates will it, the very spirit and power of the Holy Ghost is a constant companion to make sacred and holy the dwelling place called home. By it the bonds of fellowship are extended to the community and the Church, so that community temple service and worship becomes an act of beautiful recreation to be sought in preference to any other activity as a means of enjoying life. Peace, contentment and the enlargement of the soul in the presence of the Infinite are also thereby made possible.

What is more beautiful than to see a party of Saints from a ward or stake, as a united band of brethren and sisters, pouring out their devotion to the Father of all in the true order of prayer! It is an experience the very thought of which makes the heart swell with reverential devotion to a God who, in His infinite mercy will provide such rich environment for the blessing and enjoyment of His children while He strengthens them in a knowledge of the truth.

(Continued on page 254)

## DIAMONDS



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## HOW TEMPLE WORK HELPS THE LIVING

There is no person or group of persons self-sufficient enough successfully to undertake the great task of gaining exalted place in the kingdom of God without the aid of temple service and worship, and of

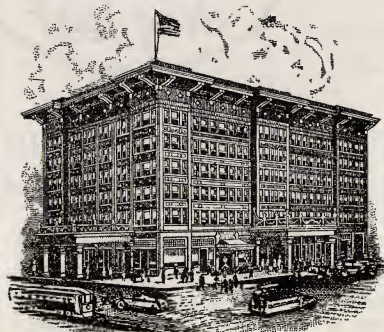
(Continued from page 253)  
course the gates to Celestial places are closed to all except those who do enter into these sacred covenants and abide by the terms and conditions of their laws.

The Lord has not left a single item out of this great scheme of protection and development. Children too, may and should partake of temple blessings. As soon as he is baptized a little child may enter into this great work of temple service by engaging in the work of baptism for the dead, either for the family names or as a volunteer worker for others who find it difficult to perform this joyous activity. They should be given great encouragement to perform this labor of love. Even though the temple may be many miles away the protection that comes to a little child by reason of temple experience is sufficient to warrant the effort that is necessary to secure it.

Thus one may participate in temple labor from youth to old age. Thus the Lord has provided a bulwark of protection through the environment of His holy house as a safety measure for the entire period of man's existence on earth.

"Now, what do we hear in the Gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out

(Continued on page 260)



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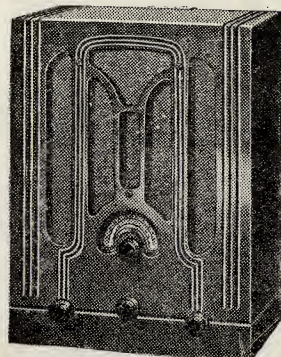
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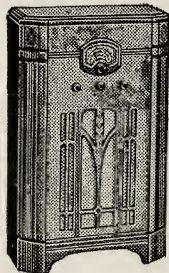


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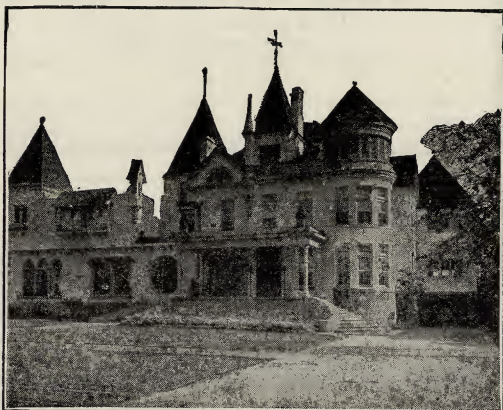
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## The Kirtland Temple

(Continued from page 247)

fulness was great in the early history of the Church. His hymn, "The Spirit of God Like a Fire is Burning," has been much used at temple dedications since Kirtland. Another of the Phelps' hymns that was used on that occasion and which is still a favorite among Latter-day Saints is "Now Let Us Rejoice."

Of the other two hymns used at the Kirtland dedication, Parley P. Pratt was the author of one and Isaac Watts of the other.

The Prophet's account says further of the dedication:

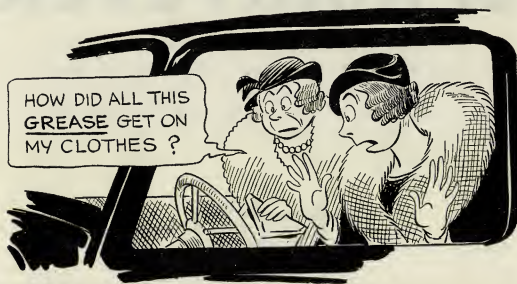
The congregation began to assemble at the Temple, at about seven o'clock, an hour earlier than the doors were to be opened. Many brethren had come in from the regions round about, to witness the dedication of the Lord's House and share in His blessings; and such was the anxiety on this occasion that some hundreds (probably five or six) assembled before the doors were opened. The presidents entered with the doorkeepers, and stationed the latter at the inner and outer doors; also placed our stewards to receive donations from those who should feel disposed to contribute something to defray the expense of building the House of the Lord. We also dedicated the pulpits, and consecrated them to the Lord.

The doors were then opened. Presidents Rigdon, Cowdery and myself seated the congregation as they came in, and, according to the best calculation we could make, we received between nine and ten hundred, which were as many as could be comfortably seated. We then informed the doorkeepers that we could receive no more, and a multitude were deprived of the benefits of the meeting on account of the house not being sufficiently capacious to receive them; and I felt to regret that any of my brethren and sisters should be deprived of the meeting, and I recommended them to repair to the schoolhouse and hold a meeting, which they did, and filled that house also, and yet many were left out.

At nine o'clock a. m. President Sidney Rigdon commenced the services of the day.

... The assembly dispersed a little past four o'clock, having manifested the most quiet demeanor during the whole exercise.

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## Salt Lake Temple

(Continued from page 247)

largest and most costly temple building erected by the Latter-day Saints.

Its first president, April 1893, was Lorenzo Snow, with John R. Winder and Adolph Madsen as assistants. The second president of the Salt Lake Temple was Joseph F. Smith, with John R. Winder and Adolph Madsen, and, later, with Anthon H. Lund and Joseph Fielding Smith as assistants. Next in presidency came Anthon H. Lund with Joseph Fielding Smith and Joseph Christenson as assistants. Then followed the present president, George F. Richards, originally with Joseph Fielding Smith and Joseph Christenson, and now, with Joseph Christenson and Stephen L. Chipman as assistants.

From President Wilford Woodruff's dedicatory prayer these paragraphs are quoted:

"O Lord, we regard with intense and indescribable feelings the completion of this sacred house. Deign to accept this the fourth temple which thy covenant children have been assisted by thee in erecting in these mountains. \* \* \*

"We come before thee with joy and thanksgiving, with spirits jubilant and hearts filled with praise, that thou hast permitted us to see this day for which, during these forty years, we have hoped, and toiled, and prayed, when we can dedicate unto Thee this house which we have built to Thy most glorious name. \* \* \*

"Now pray we for the youth of Zion—the children of thy people; endow them richly with the spirit of faith and righteousness and with increasing love for thee and for thy law. Prosper all the institutions that thou hast established in our midst for their well-being. \* \* \*

"We thank thee, O God of Israel, that thou didst raise up patriotic men to lay the foundation of this great American government. Thou didst inspire them to frame a good Constitution and laws which guarantee to all of the inhabitants of the land

(Continued on page 260)

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## SPRING HOUSE CLEANING

Special Departments for Curtains, Rugs, Quilts, Blankets, etc.

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## How Temple Work Helps the Living

(Continued from page 254)

of the earth . . . and the voice . . . of divers angels, from Michael or Adam down to the present time, all declaring their dispensations, their rights, their keys, their honors, their majesty and glory, and the power of their Priesthood; giving line upon line, precept upon precept. . . .

"Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage brethren; and on and on to victory. . . . Let us therefore as a church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in the holy temple, . . . a book containing the record of our dead, which shall be worthy of all acceptance." (Doc. and Cov. 128:22.)

## Salt Lake Temple

(Continued from page 258)

equal rights and privileges to worship thee according to the dictates of their own consciences. Bless the officers, both judicial and executive. Confer abundant favors upon the President, his Cabinet, and Congress. Enlightened and guided by thy Spirit, may they maintain and uphold the glorious principle of human liberty. \* \* \*

"\* \* \* Show unto them that we are their friends, that we love liberty, that we will join with them in upholding the rights of the people, the Constitution and laws of our country; and give unto us and our children an increased disposition to always be loyal, and to do everything in our power to maintain constitutional rights and the freedom of all within the confines of this great Republic. . . .

"And now, our Father, we bless thee, we we praise thee, we glorify thee, we worship thee, day by day we magnify thee, and give thee thanks for thy great goodness towards us thy children, and we pray thee in the name of thy Son Jesus Christ, our Savior, to hear these our humble petitions, and answer us from heaven, thy holy dwelling place, where thou sittest enthroned in glory, might, majesty, and dominion, and with an infinitude of power which we, thy mortal creatures, cannot imagine, much less comprehend. Amen and Amen."

"The Spirit of the Lord rested in power upon the congregations of the Saints, and their hearts were filled with the heavenly joy and peace which passeth all understanding. Their toils and sacrifices for forty years were crowned in glorious triumph by the revelation from God that He accepted of the Temple as a habitation holy to His name."





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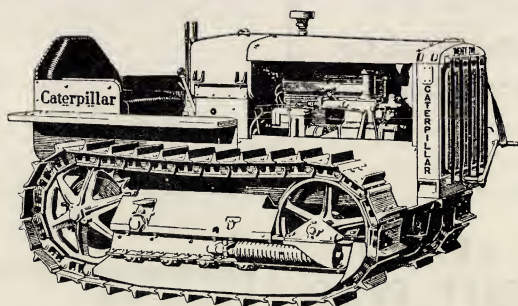
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## St. George Temple

(Continued from page 217)

McAllister, beginning, June 1884, with David H. Cannon as assistant; President David H. Cannon, beginning August 28, 1893, with Thomas P. Cottam as assistant; President Thomas P. Cottam, beginning December 1924; President Edward H. Snow, beginning 1926; followed by President George F. Whitehead, beginning July 1932, who still occupies the position.

This temple is one hundred forty-one feet long and ninety-three feet wide. The walls, built of red sandstone, measure eighty-four feet from the ground to the top of the parapet and the tower is one hundred thirty-five feet high. Its erection represents an outlay of approximately a half million dollars.

Before the completion of other temples in Utah, many young Latter-day Saints, including President Grant and his bride, made the then difficult journey to St. George from long distances to be married for time and eternity in the house of the Lord.

## Alberta Temple

(Continued from page 235)

our meeting in their honor, in our temple assembly room. They left with us their autographed photos.

"We have been favored with visits from many people of world-wide fame and have enjoyed many interesting faith-promoting incidents in our temple during the thirteen years of its operation."

The Alberta Temple is built in the shape of a Maltese Cross, and measures one hundred sixty-five feet from north to south and the same distance from east to west. The walls are three feet thick and the height of the building is one hundred ten feet. Like the Hawaiian Temple, it has no towers. This temple, like most other temples erected by the Latter-day Saints, occupies elevated ground, which overlooks much of the surrounding country, and has cost more than three quarters of a million dollars.

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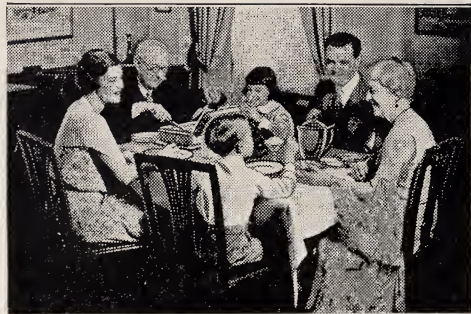
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